

OF THE
STATE
OF THE
CHURCH
IN
FUTURE AGES:
OR
AN INSPECTION
INTO THE
Divine Prophecies,
TOUCHING
The State of the Church, in
the latter Ages of the World.

By *W. A.*

PSALM CXI. 2.

*The works of the Lord are great, sought out
of all them that have pleasure therein.*

L O N D O N,

Printed for *Walter Kettilby*, at the *Bishop's*
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THE
PREFACE

READER

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THE
PREFACE.

READER,

THESE Papers were drawn up at first, but as an Essay upon this Subject: Nor had they been now made publick but by advice. And I am not insensible but that in following that advice, I run the hazzard of a Censure from some, but I hope not from all judicious men. But as for bending my thoughts to enquire after the State of the Church in Future Ages by looking into the Divine Prophecies; I think that of the Psalmist will well bear me out in it, The works of the Lord are great, sought out of all them that have pleasure therein. For an enquiry into these Prophecies, is but to search and seek out the great works of God which he has declared he will accomplish in the latter days. As the holy History of Scripture ac-

THE PREFACE.

acquaints us with the great works of God which are past; so the Sacred Prophecies inform us touching those which are yet to come. And both the one and the other were written afore-time for our learning; that we through patience and comfort of the Scriptures might have hope. The obscurity of the Prophecies is no sufficient exception against exercising our selves in the study of them, but only calls for the more labour and diligence. St. Johns book of Prophecies is as abstruse, if not much more obscure, than any other book of Prophecies; and yet our blessed Lord and Saviour encourageth and commendeth a diligent enquiry into the Prophecies of that book, saying, Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein, Rev. 1. 3.

There are no works of God which are yet to be done before the end of the world, that are greater than those by which the kingdom of Christ will be enlarged far and near throughout the world. They shall

THE PREFACE.

shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men, his mighty acts and the glorious Majesty of thy kingdom, Psal. 145. 11, 12. Not only the acts of his Providential kingdom and absolute dominion over all bad as well as good, enemies as well as friends; but especially of the mighty acts relating to the enlargement of the Church, by which he will bring down all the powers of the world which have stood in his way and hindered the spreading of his kingdom throughout the world, as that signifies the owning of him as King of all kings, and his laws as superiour to, and as the rule of all laws in the kingdoms of men. When his Visible Church, which is his kingdom, shall be near as extensive as the dimensions and confines of the world.

And as the Divine Prophecies bespeak it that thus it shall be at last; so the very reason of the thing, strengthens the credibility of it. For it is but reasonable to think that Christ will put down and cast out Satan the great Usurper, and rescue the Nations of the world out of his hand

THE PREFACE.

over which he hath so long tyrannized. The devil is, we know, sometimes in Scripture stiled the God of this world: not by right, but by usurpation, as having deceived the whole world in a manner, and by his wiles prevailed with them as much to own and submit to his laws in the Idolatrous worship of which he is Author, as if he had been God indeed. And altho our blessed Saviour hath (not for want of power to hinder, but for wise reasons) suffered the devil for a time to Usurp power and dominion over the world, for the most part of it, as if the rule and government of it did belong to him, rather than to the Son of the most High: yet it is not reasonable to think that he will suffer this during the whole time of his Kingdom and Reign; but that a time will come in which he will think fit to apprehend the Usurper, and cast him into prison, as the Prophecy foretels that he will, and that for a thousand years, that he should deceive the Nations no more during that time, as he had done formerly, Rev. 20. 3. And it is no less rational to think, that then he will bring those other

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THE PREFACE.

enemies of his under his feet, who have been the great instruments and Agents of the devil, both to seduce the world into a rebellion against Christ and his Government, and to make Laws opposite to his Laws, and to exact obedience to them, and to persecute and destroy those who out of true Loyalty to their Sovereign Lord and King Christ Jesus, could not submit themselves to them. And it is still but reasonable to think, that when Christ Jesus, who is rightful King of all the earth, hath taken unto himself his great power to Reign and Rule, he will then by that Power of his, in conjunction with his Wisdom and Goodness, undeceive the inhabitants of the world, and reduce them so as to become obedient unto him, and conformable to his better Government.

And when all this shall be done, we may well expect a new heaven and a new earth, as that signifies a new face and appearance of things, throughout the world: such Rulers every where both in Church and State, as shall and will use their power and interest to secure unto God the Honor due to his Name, and unto men their just

THE PREFACE.

rights from one another in their several ranks and degrees. And when the face of the covering shall be destroy'd, as then it will, which was cast over all people, and the Veil which had been spread over all nations; then the earth will be filled with the knowledge of the Lord, as the waters cover the sea: And then righteousness will be in favour among men, and abound every where. And when righteousness shall abound in the earth, there must needs be abundance of peace also.

*And when the moral distempers of the world in general shall be removed, and the moral constitution of it, brought to health and soundness; it can be no unreasonable and difficult thing to think it very possible, that then Almighty God, to shew his love to, and readiness to reward goodness, if the world would but be persuaded to become good, should then in a great measure remove those distempers in the natural world, which mens universal wickedness had brought upon it: and to heal the barrenness of the earth, and the diseasedness of mens bodies by a more
benign*

THE PREFACE.

benign influence of the heavenly bodies; and to take off from Brutes in a great measure, that horribleness of their nature, which the wickedness of men, as a punishment from God brought into them. It is not at all unlikely, but agreeable to the Scriptures in many places, that the heavens and the earth with their furniture, should by the Author of them, be made to rejoyce and sing in their way, at the happy reign of Christ, when he shall be acknowledged King in all the earth, and for the blessed alteration and change which shall be made in the world thereby.

These things in their relation to, and dependance upon one another, seem so agreeable to right reason; that it cannot but facilitate a belief of those Prophecies which relate to them. And not only the Jewish nation, but the Church of God in general, yea and the whole world are so much more concerned in the Jews deliverance out of their sixteen hundred years captivity, and in the concomitants, and consequents of it, than they were in their deliverance out of their seventy years captivity, or from the Assyrian Inva-

THE PREFACE.

Invasion, or in their unsettled resettlement in their own land, after their first captivity, that it is incredible that we should have so many Prophecies as are in Scripture about the latter, and none touching the former.

*But the truth is, the Prophetical stile and phrase touching the glory and greatness of the deliverance of that People and Nation, (the Jews I mean) is very often so rich and lofty in sound and signification, that one would rather think those lesser deliverances of theirs to be less intended and pointed at thereby; than to be the adequate sense and meaning of the Prophetical words and sentences: and their greater and more famous deliverance and restoration yet to come, to be chiefly intended in them. And to make what the Jews enjoyed in their own land after their return out of their Babylonish captivity; which was mixt with much trouble from enemies, by which they were kept but in a low condition, and with much corruption in things of their religion long before the incarnation of our blessed Saviour: I say, to make this and the cleaving of a few
strangers*

THE PREFACE.

strangers to them to be all that was meant by those Prophecies which speak of the glorious State of the Church after the deliverance and restoration of the Jews, and of the great accession of the Gentiles to it, is to make those Prophecies in their interpretation to be but dilute, jejune, and very insipid and flat things.

And altho we should understand those Prophecies as predictions of spiritual benefits to be conferr'd on the Church under the Gospel, as Expositors generally do concerning such of them whose sound is too high and magnificent to be limited and restrained to what the Jews received and enjoyed at any time between their coming out of their Babylonish captivity, and the coming of Christ into the world; yet that sence of them does not cross or contradict that more comprehensive sence of them which takes in the external glory of the Church as well as the internal, but excludes neither. For when we understand such Prophecies to speak directly and properly of the external glory and splendor of the Church, yet the internal glory is still to be supposed; because the promise of
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THE PREFACE.

that which is external, is not made but upon the account, and for the sake, of the internal glory and beauty of the Church: it is godliness that hath the promise of this life, as well as of that to come.

Indeed there is a mixture of Prophecies which relate to the latter Ages, some containing Promises of internal benefits, and some of external, as we find plentifully express'd in Scripture. But then we must no more understand and interpret those which in the letter speak of external benefits, to be meant only, or chiefly of those that are internal and spiritual, than we do the Prophecies of Spiritual and internal benefits, to be meant only or chiefly of those which are external.

The Christian Church in the former ages of it, being kept low as concerning its outward Estate, and in a suffering condition for the most part; the Scriptures of the New Testament relating thereto, treat mostly of the Spiritual and internal glory of the Church: But the Prophecies of the Prophets in Old Testament times relating mostly to
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THE PREFACE.

the State of the Jewish Church, are more taken up about the external State thereof, and of its vicissitudinary condition, sometimes in captivity, as being almost cast off: and sometimes again in a restored State, as taken into favour again; sometimes of a deportation of that Nation for a shorter time, and sometimes of their dispersion for a longer; and of a well settled lasting and flourishing condition after all, no more to return into a suffering State. The Christian Church in her first estate, was all glorious within, but of a despicable aspect without. But in her latter estate she will be glorious within and without too; when that saying of the Psalmist shall be verified in her: the Kings daughter is all glorious within; her clothing also is of wrought gold. To this last state and condition of the Church, and to the means of her being brought into it, the Prophets, I doubt not, had much respect in very many of their Prophecies.

The greatness of the things which according to many Prophecies are to be brought to pass in future Ages, considering the present

THE PREFACE

present State and circumstances of the Church, and of the world in general, may its like seem strange, and perhaps incredible to many: and so it seems did the great things which God by his Prophets Zachary and Haggai had told the Jews in their low condition after their return out of captivity, that he would do for them. But those whose faith seems to be overset with the wonderfulness and amazing greatness of many of the things which the Prophets foretel will be wrought by God, and brought to pass in this world; let them attend to what God has said to the Jews in somewhat alike case, Zach. 8. 6, 7. Thus saith the Lord of hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts. Thus saith the Lord of hosts, behold I will save my people from the east countrey, and from the west countrey, and I will bring them, and they shall dwell in the midst of Jerusalem, &c. This Prophecy was after the two Tribes return out of captivity.

Now

THE PREFACE.

Now as touching the usefulness of our understanding the Prophecies which relate to the State of the Church in the latter Ages of the world, these things may be considered.

I. We may thereby come to have a more full and compleat prospect of the great end and design of Christs coming into the world, and of the setting up his Kingdom in it, and of the glorious and happy effects thereof, than without the understanding of them we can have. St. John hath told us that for this purpose was the Son of God manifested, that he might destroy the works of the devil, 1 Joh. 3.8. Now if we should estimate the glory and excellency of this design and undertaking of his, only by what of this kind is already accomplished in the world, though great in it self, yet it would appear little to us in comparison of what its appearance will be when we have taken a right view of it by such help as the Divine Prophecies do afford us. When we consider how great a part of the world is under the power and delusion of Mahometism, Paganism,

THE PREFACE.

nism and Popery, to say nothing of Judaism; we may easily perceive how great a part of the works of the devil, are yet undestroy'd in the world, and how far the design of Christ to reform the world, and to rescue it out of the hands of the devil, does yet fall short of being accomplished, and how far his enemies as yet are from being put under his feet. But if we look into the Prophecies, and inform ourselves by them what great things are yet to be done by Christ in the world, by destroying Idolatry, false Worship and Infidelity out of it, and by binding, imprisoning and chaining up the devil from deceiving the Nations any more for a thousand years, and by setting up and establishing the Christian Faith, Worship and Government in all places, and by causing Righteousness and Peace to abound in the earth, as much as wickedness and trouble had done before: Then we shall have greater, more adoring and more affecting apprehensions of the design of Christs coming into the world to reform it, and to set up his Kingdom and Government in it, than without the foresight of these things

THE PREFACE.

things by the divine Prophecies, we can have. And this I take to be no small benefit which comes by understanding the Prophecies which concern the State of the Church in the last times. For it tends to the honour and exaltation of our Lord Christ Jesus in our thoughts, and of the glory and greatness of his undertaking for the general good of the world, and happiness of the Church for a long time in this world, as well as for their eternal happiness in that which is to come.

2. Another benefit which comes by the same means, is the fortifying and strengthening of us against temptations to compliance with the enemies of Christs kingdom and government, out of fear, because of their terror and greatness; or out of hope of sharing with them in their worldly prosperity and glory. For by the divine Prophecies we may have a foresight that ere long all that terror and greatness in the enemies of Christs kingdom and government, which made men tremble, will be abased and brought low enough; and all that pomp and glory of theirs which dazzled mens eyes so that they could

THE PREFACE.

not see that impiety and wickedness in their way and doings which makes Christ their enemy, and exposes them to his sore displeasure, will all be made to disappear and to vanish like smoke. And the foresight of this, is of excellent use to Antidote men against partaking with them in their sin, as knowing that if they do, they shall be sure to share with them in their plagues. By these Prophecies they foresee, that he that leadeth into captivity, shall go into captivity, and that he that killeth with the sword must be killed by the sword: here is the patience and faith of the Saints. This seems to have been the principal benefit designed to the Church by putting into her hands the book of Revelations by S. John, and which makes it so blessed a thing, as he says it is, to read, hear, and keep in mind the words of that Prophecy, Rev. 1. 3.

3. When we understand by the divine Prophecies what admirable effects the Kingly government of Christ by his laws will produce in the world at last, when it shall have its free course; and how un-

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THE PREFACE.

speakeably happy the world will be made thereby; it has an excellent tendency to raise our esteem of his laws and government in the mean time to a great height, as knowing what the natural tendency of them is, and what happiness they would produce, if they might take place and be duly observed.

4. Discourses of this nature, if solid, are useful to retrieve the reputation of the doctrine of the ancient Church touching the Millennium. Mr. Mede hath told us that this Dogma of the thousand years Regnum, was the general opinion of all Orthodox Christians in the Age immediately after the Apostles, if Justin Martyr say true, and none known to deny it then but Hereticks, and such as deny'd the Resurrection, l. 3. p. 602. But there being then some other Heterodox men who though they did not deny this thousand years Reign, yet did maintain such carnal and intolerable conceits about it, as weakened the reputation of it in after-times; even as the extravagant opinions and practices of some called Fifth-monarchy men have likewise

THE PREFACE.

wise done in this present Age. And therefore if this doctrine be of God, and founded on the Scriptures, it is but reasonable and in some sort necessary, by sober and well grounded discourses to revive its Primitive reputation in order to its designed usefulness in the Church.

5. *This doctrine touching the Universal kingdom of Christ on earth yet to come, is the true reason and ground of our Church her using those prayers in faith and hope of being heard, and of obtaining in due time, when we say as in the Liturgy, We humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. And again, That it may please thee to give to all nations, unity, peace and concord. The granting of which will doubtless bring in the blessed Millennium, or that happy state of the world which is meant thereby. And why should we pray thus? if God had not given us some ground to hope that one time or other, all Nations shall come to know Gods saving health,*

THE PREFACE.

health, and enjoy unity, peace and concord? or how else could we ask these things in faith?

6. The prospect which by the divine Prophecies may be had, of the happy state of the world under the reign of Christ in its utmost extent, cannot but be matter of great satisfaction and pleasure to the minds of good men, though they know they are not likely to live to see it themselves. For good men being lovers of mankind (or they could not be good men) its matter of sadness to them, and that which abates much of the pleasure of their lives, to see how unhappy the world makes it self by the many naughty things that are done in it; and undergone and suffered by it upon that account. To such it is not a little ease which it brings to their minds when they can foresee the day approaching, and not far off, when this unhappiness, and the cause of it, shall be removed and taken off to a great degree, by the happy reign and government of Christ in the world, yet to come. Abraham rejoiced to see the day of Christ though a far off,

THE PREFACE.

and at a great distance, in whom and in which he believed all the Nations of the earth would be blessed, because God had told him so; though he could have no expectation to live to see that day himself. And it may well be thought that such as are children of Abraham in faith, and the goodness of their minds, will rejoyce likewise, and be glad to see this day of Christ, though at some distance now, when it is much nearer than it was to him; in which all the nations of the earth in general will be much happier than ever they were before, though they themselves expect it not in their days, any more than Abraham did in his.

7. To which I might add in the last place, That the True notion and persuasion touching the great enlargement of Christs Kingdom on earth in times yet to come, and of the great work of God without which it cannot, or is not likely to be brought to pass, is of great use for our better understanding of the holy Scriptures in very many of its Prophecies, For want of which some Expositors

THE PREFACE.

sitors have turned many Prophecies into Allegories and Mysteries, as if nothing else were meant by them but such a spiritual victory over Sin and Satan, as has always been wont to be wrought in men by the Gospel ministration: When as no such thing could be drawn from them without an unnatural force, but they have plainly foretold those great works of God for his Church and against their enemies, by which that happy change which shall be in the world at last, shall be brought to pass. Neither, as it is likely, would they ever have fastned such a sence upon them, if they could otherwise have told what to have done with them. But when they have found Prophecies of that nature which they could not well apply to any events of Providence in favour of the Jews which have hitherto happened, nor had any foresight of such as shall be wrought for them hereafter; they have had recourse to some such mystical sence as aforesaid. And for the same reason, they have sometimes again applied Prophecies to mean events compatible, which are already past, which

THE PREFACE.

properly relate to and concern far greater and more famous Events yet to come. Though it is true that external and temporal benefits vouchsafed the Church in Old Testament-times, are as Types, or by way of Allusion sometimes accommodated and applied in the New Testament to spiritual benefits under the Gospel; and then they carry a double sence, the one Historical of what is past, the other Typical of what was to come. But then I do not see how this can be any ground to interpret Prophecies under the Old Testament of external and temporal events, which received no accomplishment in those times, to be meant only of internal and spiritual benefits under the Gospel. It is true likewise that external and temporal deliverances and other benefits of the Church, especially in the book of Revelations by S. John, are sometimes prophesied of and foretold in a Mysterious way, and by an excellent Art of concealment from the Churches enemies. But the interpretation of them, is still to be governed by the intrinsic and proper nature of the
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THE PREFACE.

Prophecies, whether they concern external, or internal and spiritual events.

Now as touching this Essay, Reader, which I have made, of enquiring into the State of the Church in Future Ages by the Divine Prophecies, though it may seem a bold undertaking in me; yet I hope I may say I have used that modesty therein as becomes me, both with respect to my own deficiency, and to the difficulty and abstruseness of the Subject; and have chosen rather to propose things to consideration as probable, than positively to assert them; especially where things are not very evident and clear.

ERRATA.

PAge 22. Line 6. read *away*. p. 323.
l. 23. blot out *that*. p. 336. l. 7. for *innovation*, r. *invocation*. p. 340. l. 23. for *Tbe*, r. *Tho*.

THE



THE CONTENTS

Of the Chapters.

THE Introduction. Pag. 1.

Chap. I. *Of the assurance we have of a time yet to come in this world, in which the Churches suffering in the Cause of Christianity, shall cease,*
P. 17.

Chap. II. *Of the dissolution of such National Governments in the world as are opposite to Christs Kingdom and Government, in order to the setting up of his.*
P. 33.

Chap. III. *Of the times of the Reign of the Beast spoken of by Daniel and St. John, and of the times of the Jews dispersion, coming to an end about the same time.*
P. 51.

Chap. IV. *Of the Jews Conversion, and of their return from their dispersion to their own land.*
P. 75.
Chap.

The Contents.

Chap.V. Of the opposition the Jews will meet with from their enemies after their Conversion, in their attempting to repossess their own land, and of the event of that opposition in a complete victory over, and a total overthrow of those enemies. To which is added something by way of digression.

p.117.

Chap.VI. Of the Conversion of the heathen Nations to Christianity, by means of the marvelous things which God will do for the deliverance of his Church, and for the destruction of her enemies in the latter days.

p.167.

Chap.VII. Of the alteration of Government that will be in the Heathen and Antichristian parts of the world, after the Conversion of the Jews, and the total overthrow of their enemies and the enemies of other Christians.

p.187.

Chap.VIII. Of the happiness in general which will be enjoy'd under the Reign and Government of Christ in its extent: and that Righteousness and peace will much more abound under it, than

The Contents.

than ever they did before. p.226.

Chap.IX. *The binding of Satan; the placing good Governours every where, and a plentiful communication of Divine assistance, will be means conducing much to the abounding of righteousness and peace in the earth.* p.256.

Chap.X. *Of the earthly prosperity which Almighty God, as it is probable, will vouchsafe in the latter Ages of the world.* p.286.

Chap.XI. *The beginning of those happy times which are expected in the latter part of Christs Kingdom and Government on earth, are probably at no great distance from us.* p.311.

Chap.XII. *Contrary outward appearances in the world, are no certain sign of any great distance of those good times from us, which have been discoursed of.* p.341.

Chap.XIII. *Of Prayer to God to hasten those good times we hope for; and for the Conversion of the Jews in particular.* p.370.

AN
INSPECTION
INTO THE
Divine Prophecies
TOUCHING
The State of the Church, in the
latter Ages of the World.

The Introduction.

MY present design is to enquire
into the State of the Church,
or of the Kingdom of God
here on earth, in the latter Ages of
the World, by consulting the Pre-
dictions of the Prophets relating
thereto. To make way for the bet-
ter understanding of which, it may
be convenient to consider the nature
of the Kingdom of Christ in general,
B as

2 *Of the State of the Church,*

as it refers to the first Ages of the Church as Christian, as well as to the latter.

Our Lord Jesus Christ as *King*, and Christians as his *Subjects*, and the *Laws* by which he governs them, make up this Spiritual Kingdom. This People who are the Subjects of this Heavenly King, do own and acknowledge his Authority, Power and Empire to be as indeed it is, paramount to and over all the Authority and Power of Kings and Potentates on earth, and his Laws superiour unto theirs. And although this Heavenly King is no enemy to earthly Kings and Potentates, further than they make him so, by being enemies to Him and his Government, but would have all his Subjects live in due obedience to them, so far as their Laws do not cross His; yet if they do, he does not allow any to break His Laws, to obey theirs; but would have them patiently to suffer the Penalties of their Laws, rather than prove disloyal to him,
and

and will in conclusion richly reward them for such suffering.

The time from which this Kingdom of Christ did commence was chiefly from the time of his glorious exaltation at the right hand of God his Father, after his Resurrection and Ascension. It is true, he was acknowledged, and did own himself to be King before his Suffering and Ascension, and gave Laws also then, which were to be observed as the Laws of his Kingdom; for the Gospel which he preached, is stiled, *the Gospel of the Kingdom, Mark 1.14.* but the solemn inauguration into his Royal Throne and Kingdom, was not till his Ascension into Heaven, and Session at the right hand of the Majesty on high, far above all Principalities and Powers, and every name that is named, not only in this world but also of that which is to come. For our Saviour in his Preaching and Parables, spake of this Kingdom as being but then nigh at hand.

Repent, for the Kingdom of heaven is at

4 *Of the State of the Church,*

hand, Mat. 4. 17. And the Prophet Daniel had prophesied of the time of the erection of the Kingdom of the Messiah, saying, in the days of these Kings, shall the God of heaven set up a Kingdom which shall never be destroyed. Dan. 2. 44. Which came to pass in the days of the last of the four Monarchies, of which the Prophet was speaking, to wit, the *Roman* Monarchy, for in that time our blessed Saviour was born, suffered, and was exalted.

Now this Kingdom of Christ, though it be but One from first to last, yet the way and method by which it was erected, and in the first Ages of it increased, differed much in some respect, from that way and method by which it will be advanced and carried on, to a far greater amplitude and height in the latter Ages of the world, than it hath been in the former times of this Kingdom. In the former Ages of the Christian Church, this Kingdom was upheld and increased, as by other means, so by the patient

patient suffering of the Christians under the cruel and barbarous usage they met with from the Rulers of the world, and from others through their connivance and incouragement. But in the latter Ages of the world, this Kingdom will get up to a far greater height and glory, and be far more over-spreading than ever it was before, as by other means, so by *bringing them under, who had been utter enemies to this Kingdom of Christ* in its Laws and Government, and to the people of it, for their faithful adherence to it, and observance of it, and consequently to Christ as Head and Founder of it.

In the former Ages of the Christian Church, the Kingdom of Christ here on earth, was preserved and maintained, yea, and greatly enlarged too, by the patient and courageous suffering of the Christians, for their faithfulness to Christ, and to his Laws and Government. The Dragon and his Angels fought against *Michael* and his Angels, to withstand the

6 *Of the State of the Church,*

setting up of the Kingdom of Christ in the world. But *Michael* and his followers, prevailed against the Dragon and his followers and in spite of them the Kingdom of Christ got up, and his Government by the Gospel took root, and spread it self over a great part of the world in a few years. But how? Not by force of Arms, as the kingdoms of *Antichrist* and *Mahomet* got up; but they *overcame* the Dragon and his General and Souldiers, *by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death,* Rev. 12. 11.

But perhaps some will say, how did they overcome when they lost their lives in the contest, and were in that respect overcome themselves? But for all that, they did overcome their Adversaries as touching the main design. That which the enemy designed in taking away the lives of the Christians, was to root out Christianity by destroying the Christians, But the Christians design was to uphold

hold and maintain the Christian Cause in the world, and the reputation of it, whatever it cost them, and to let the world see that the Christian Religion, and the benefits that accrue to the Faithful observers of it, are of far greater value than their lives. And the Christians by their patient suffering for their Religion, did obtain their own design, and also defeat and disappoint their enemies in theirs. For the Persecuters of the Christians were so far from suppressing the Christian Religion by their cruel usage of Christians, as that Christianity was the more spread and propagated in the world, by their patient suffering the worst their enemies could do to them, rather than make the least show of renouncing it.

For when it was observed that the Christians valued their Religion more than their lives, and that they would sooner part with them than that; it caused many others that heard of it and saw it, the more to enquire into the nature of that Reli-

8 *Of the State of the Church,*

gion, and the reasons and grounds of it, which thus made men of sober minds and innocent lives, willing to forsake all other things in the world, rather than part with that. And when upon such enquiry they found upon good evidence, that to believe and live according to the Christian Doctrine, is indeed the certain way to Everlasting Happiness, and to refuse to do so, the undoubted way to everlasting destruction both of Body and Soul, they became Christians too. And in this way, together with instruction by Christian Preachers and Professors, the Christian Religion prevailed and got ground more and more in the world, notwithstanding the fiercest opposition of its Persecutors. For though multitudes were cut down by the hand of violence for their Faith in Christ, yet this did but increase the numbers of those that stood up in their room. And thus the blood of the Martyrs was from time to time the Seed of the Church, *I would ye should understand*

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brethren, (saith St. Paul) that the things which hapned to me, have fallen out to the furtherance of the Gospel: so that my bonds for Christ are manifest in Cæsar's Court, and in all other places: and many of the brethren in the Lord waxing confident by my bonds, were much more bold to speak the word without fear, Phil. 1. 12, 13, 14. This no doubt was contrary to the Adversaries expectation, who questionless thought by their cruel usage of St. Paul, to have cooled the Christians courage, and to have daunted others from appearing in the same Cause, and not to have found them made much more bold thereby to speak the word without fear. But we see it fell out then between the Christians and their Persecuters, as it had formerly done between the Israelites and their Oppressors in Egypt. The new King of Egypt said, come on, let us deal wisely with them, lest they multiply, Exod. 1. 10. But the more they afflicted them, the more they multiplied and grew, saith the text, ver. 12. Just so did the Christians

ans, who after all endeavours had been used to suppress them, yet grew so greatly, that they filled all places of the *Roman* Empire with their numbers, as *Tertullian* told the *Roman* Governours.

And the Christians by thus overcoming, and advancing the Kingdom and Dominion of Christ by their patient Suffering, did but follow their Lord and Master Christ Jesus in what he had begun. The Devil and the Rulers among the *Jews*, thought by putting Christ to death, to put a stop to mens running after him, and to any further spreading of his Doctrine: But it wrought the quite contrary effect, as our Saviour foretold it would, when he said, *and I, if I am lifted up from the earth, will draw all men unto me, signifying thereby what death he should die, Joh. 12. 32.* For by that, he spoiled Principalities and Powers, devided them of the power they had in the world, silenced their Oracles, threw them out of their Temples, and triumphed over them

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by that Cross by which they thought to have put an end to his design, *Col.* 2. 15. And thus, and by this means he in a little time settled himself a Church and Kingdom far and near, up and down in the world, in spite of all the powers of darkness, and all the power and terror of men on earth that set themselves against him and his followers.

And thus by the patient suffering of Christ and Christians for the Gospel sake, was the Kingdom of our Lord and Saviour begun and carryed on during all that time in which Christianity had no National or Sovereign power in the world to own and defend it; which was until *Constantine* became the first Christian Emperour. And then indeed the Sovereign power of the Empire as vested in him and some other Emperours succeeding him, was used and employed in furthering the Kingdom and Government of Jesus Christ in the world by the Gospel, and in defending and encouraging the Subjects of

of that heavenly King in the course of their Loyalty and Duty. Upon account whereof the Church is brought in by St. John, saying, *Now is come Salvation and strength, the Kingdom of our God and the power of his Christ, Rev. 12.*

But this Kingdom and Government of Christ was not long upheld and carried on in this way before the defection into Popery took place, with which in process of time, Persecution returned again upon the Orthodox and sincere Christians. For by that defection, Idolatry and Superstition were again restored in the Empire under publick patronage, though not the worship of the same Idols: And together herewith, under the reign of the Apocalyptick beast, Persecution returned upon the Christians, who could not be drawn into a compliance in the same defection. Though the same Idols were not by Papal Constitution to be worshipped under this defection, which had been before worshipped while the
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Constitution of the Empire was *Pagan*, yet by that *Papal* Constitution religious worship has been required to be given to other objects of Worship than the only true God, and by other Mediators than the only Mediator Christ Jesus, and other Doctrines urged as necessary to Salvation, than he ever taught. And for a faithful adherence of the Orthodox Christians to Christ's Kingdom and Government by the Gospel, in point of Faith and Worship, in opposition to the aforesaid intolerable corruptions, the Civil powers of the Empire as influenced and corrupted by the Ecclesiastical, became engaged and armed against the Orthodox Christians, so as by all manner of cruelties to endeavour if possible to root them out from the face of the earth. Which proceeding of theirs came to pass, just as *St. John* foretold it would, when he said, The Beast with seven heads and ten horns, would make war with the Saints, and overcome them, as he did in one sense indeed, *Re. 13.7.*

But

14 *Of the State of the Church,*

But in another sence, that party signified by the Beast, could not overcome them; for altho' they bereft vast numbers of them of their lives, yet they could not with all their power and malice effect their end, which was utterly to extirpate them: but still as they mowed down some, others grew up in their room. So that the Kingdom and Government of Christ in his Church, was still preserved in being, through the patience and couragious suffering of his Faithful servants, during all that long and dark night of Popery, though the Church was then indeed driven into the Wilderness, remaining in somewhat an obscure condition.

But at last the *morning star* appeared, as Christ had promised it should to those, who in the time of the *Thy-
atirian* interval of the Church, should overcome all temptations, and keep his works unto the end; yea, and to give them power over Nations also, Rev. 2. 26, 28. even as it came to pass when several National Reformations took place.

place. For by those National Re-
formations which were brought to
pass in several Nations, that sort of
men which then were adherents to
Christs Kingdom and Government
in opposition to Popery, and which
had been before persecuted and kept
under, came then to rule, and there-
by to protect the Faithful from Per-
secution, and by National authority
to establish Christs Kingdom and Go-
vernment in their several Dominions.
And this fell out, just before the blow-
ing of the seventh Trumpet, (*Rev.*
11.) at which time *a tenth part of the*
great City, spiritually called Sodom and
Egypt, fell, and a great number in that
jurisdiction, were slain in a political
sence, by being put out of all publick
places and imployment, and those of
the contrary party brought in. Upon
which great turn of affairs the seventh
Trumpet sounding, *great voices were*
heard in heaven, saying, the Kingdoms
of this world are become the Kingdoms
of the Lord and of his Christ, and he
shall reign for ever and ever, ver. 15.

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16 *Of the State of the Church,*

The morning-star thus appearing by this Reformation, it gave notice of the approach of that long expected and desired day, in which *the son of man is to receive Dominion, glory and a Kingdom*, that not only a few nations as then, *but that all people, nations and languages, should serve him*, as the Prophet *Daniel* had foretold long before, *chap. 7. 14.* of which the several Nations by their Reformation aforesaid, became a *Specimen*, pledge or earnest.

And when ever this desired time shall come, in which the enemies to Christ, to Christianity and to true Christians, shall be brought under in this world, and the Christians set above the reach of their malice, we shall find cause by what the Prophets have said, to expect that the Church and Kingdom of Christ, will thereby (with other concomitant causes) grow and be advanced to a far greater amplitude, height and glory, than ever it arrived at in the former ages of the world by the patient suffering of Christians.

CHAP.

C H A P. I.

Of the assurance we have of a time yet to come in this world, in which the Churches sufferings in the Cause of Christianity, shall cease.

WE will then in the first place enquire whether there will not a time come, when the Kingdom and Government of Christ in the world, will be upheld and greatly enlarged, without those sufferings of Christians for the Gospel, by which it has been supported and propagated in the former Ages of Christianity. And we shall find abundant cause, as I conceive, to expect such a time in this world, when the Churches sufferings from her enemies, will come to an end. The many Prophecies in the Scripture which look this way, must needs put us under such an expectation ; I shall instance in some.

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Isa.

18 Of the State of the Church,

Isa. 25. 8. and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. This hath not been done yet, but shall be in its time. Isa. 30. 19. For the people shall dwell in Sion at Jerusalem; thou shalt weep no more. Meaning that they should have no more cause of weeping for any thing they shall any more suffer from the Churches enemies. Thus again, Isa. 65. 19. I will rejoyce in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. Jer. 31. 12. Their soul shall be as a watered garden, and they shall not sorrow any more at all.

To these Prophecies agrees that of St. John, *Rev. 21. 4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. This is spoken of the Church in her New Jerusalem state, after the destruction of the power of*

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her enemies, described in the 18, and 19. chap. foregoing. Meaning that in this time and state of the Church, there should be no more suffering death or Martyrdom for Christ, from his enemies, nor lesser pains to cause sorrow or crying. And this *New Jerusalem* is not a description of the State of the Church in Heaven, but of what it shall be here on earth. For this *New Jerusalem* is to come down from God out of Heaven, prepared as a Bride adorned for her Husband, ver. 2. And this great city the holy *Jerusalem*, is called the *Lambs wife*, ver. 9, 10. of the time of whose marriage we read, ch. 19. 7. referring as is verily thought, to the coming of the nation of the *Jews* to Christ, and of the *Gentiles* in their fulness. And the glory and honour of the nations, and of the *Kings of the earth*, will they bring into this city, ch. 21. 24, 26. which argues it to be a State of the Church here on earth. And so it does in that the leaves of the tree of life in it, will be for the healing of the nations, ch. 22. 2.

20 *Of the State of the Church,*

And lastly, because several of the same things which are to be enjoyed in this *New Jerusalem*, were fore-declared to be enjoyed by the Church at some time while here on earth. For this, compare *Isa. 60. 3. 11. 19.* with *Rev. 21. 23, 24, 25.* and *22. 5.*

I will the rather multiply proofs of the future being of such a State of the Church here on earth, because many Christians perhaps do not believe it, as not having been instructed in it: and because also those Scriptures which prove this, will be of use to shew, that many of the Prophecies touching the Churches deliverance, are not to be so much limited and restrained, as some would have them, to the deliverance of the *Jews* from the *Assyrian* invasion, or from their 70 years captivity, *Isa. 51. 22. Thou saith thy Lord and thy God that pleaderth the cause of his people; Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again.* And *ch. 60. 18. Violence shall no more*

be heard in thy land, wasting nor destruction within thy borders. And ver. 20. Thy sun shall no more go down, neither shall the moon withdraw it self, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Ezek. 28. 24. And there shall be no more a pricking brier to the house of Israel, nor a grieving thorn of all that are round about them that despised them, and they shall know that I am the Lord God. Ezek. 34. 22. I will save my flock, and they shall no more be a prey, ver. 28. and they shall no more be a prey to the heathen, ver. 29. neither shall they bear the shame of the heathen any more, ch. 36. 15. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou hear the reproach of the people any more, ch. 39. 29. Neither will I hide my face any more from them, Jer. 30. 7, 8. it is even the time of Jacobs trouble, but he shall be saved out of it; for it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no

22 Of the State of the Church,
more serve themselves of him. Amos 9.
15. And I will plant them upon their
land, and they shall no more be pulled up
out of their land which I have given
them, saith the Lord thy God. Zeph. 3.
15. The Lord hath taken thy judgments,
he hath cast out the enemy; the King of
Israel, even the Lord in the midst of
thee; thou shalt not see evil any more,
Isa. 62.4. Thou shalt no more be termed,
forsaken, neither shall thy land any more
be termed desolate. ch. 54.4. Thou shalt
not be put to shame; for thou shalt for-
get the shame of thy youth, and shalt not
remember the reproach of thy widowhood
any more.

Thus we see what an harmony there
is among the holy Prophets in the
evidence they give of this thing, that
a time is coming when the Church
shall be no more in a suffering condi-
tion from her enemies. Most of these
Scriptures do indeed respect the Jews
primarily, who as yet remain cast off
by God in a great measure, and are
despised and under the reproach of
men, besides their suffering other-
wise;

wise: which is a proof that the time of their happy State foretold in the Scriptures forequoted, is not yet come, but remains to be expected.

I know it will be said, that when it is said concerning such and such things that they shall be *no more*, or *not any more*, it is not always to be understood in the most absolute and unlimited sence, but that they shall be no more so and so, for a *long time*; and that these negative particles, *no more*, *not any more*, are no more absolute and unlimited in their signification, than such affirmative particles are, as when such and such things are said to be for ever, or everlasting, which yet sometimes signifie but only a long duration of time, or for a great while. But supposing this to be true, yet it will not follow that these Scriptures which I have instanced in, are to be understood in such a limited sence, or if some of them should (to suppose which I think is more than can be proved) yet I can hardly think any man of judgment will think them

all to be of that nature. And if but some of them be to be understood in an absolute & unlimited sence, the thing designed to be proved by them, is as certainly proved, as if they were all to be understood in such an absolute sence. But suppose none of these *no more's* should signifie any thing more than for a long duration of time, or for many generations, as *Isa. 60. 15. Whereas thou hast been forsaken and hated, so that no man went thorow thee, I will make thee an eternal excellency, a joy of many generations*; I say suppose this, yet when was the Church and people of the *Jews* free for any such long time, as many generations signifies, from all such suffering as the Scriptures forecited foreshew they should be? or indeed so much as for one generation? for after their return out of their 70 years captivity into their own land; can we with any good ground say that they had any such long intermission or freedom from molestation and trouble, but that within a shorter space than the length of
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of one generation they were perplexed with one sort of enemies or another? For according to the Prophet *Daniel's* prediction, the 70 weeks or the times intervening between the command of *Cyrus* to restore and build *Jerusalem*, and the coming and suffering of the *Messias*, were to be *troublesome times*, as he calls them, *Dan. 9. 25*. And so they were, for after their return out of captivity, they met with trouble and opposition in rebuilding the City and Temple, and were hindred in it for a long time. And after the Empire was transferred from the *Medes* and *Persians* to the *Grecians*; though *Alexander* the great was favourable to the *Jews*, yet his reign after his conquest was but very short, and his Successors became troublesome to them. So that though they were not in captivity out of their own Land as before they had been, yet they were from time to time vexed and oppressed by *Alexanders* successors, by means of their continual wars one with another,

ther, *Judea* lying between the contending parties, Kings of *Syria* and *Egypt*. Each of which parties labouring to draw the *Jews* to their assistance, the *Jews* still made that side enemies to them, which they refused to side with, and accordingly felt the effects of it from time to time. And at last they fell under the power of the *Romans*, when the Empire fell into their hands.

So that the best and most prosperous state which the *Jews* at any time enjoyed after they came out of captivity, seems to fall very far short of answering that glorious and flourishing estate which the Prophets have foretold they should be settled in one time or other, when they shall *not learn war any more*, but that every one shall sit under his own Vine and under his own Fig-tree, and none shall make them afraid, and when there shall be no more hurting or destroying in all Gods holy mountain. And therefore though it should be granted that the Prophets in foretelling

telling the glory of the *Jews* deliverances, and of their happy estate after, should have an immediate respect unto their deliverances from the *Assyrian* invasion in *Hezekiah's* time, and to their deliverance from their 70 years captivity, as doubtless they had in many of them: yet they might for all that have respect therein also unto another deliverance more remote and more glorious than those, and to another happy state in their own land, far transcending any they ever yet have enjoyed since their return out of their 70 years captivity.

For Prophecies and promises are many of them fulfill'd gradually and not all at once. The Prophecy that *Christ should have the heathen for his inheritance, and the utmost parts of the earth for his possession, Psal. 2.* has been fulfilling gradually, and is not yet compleatly fulfill'd but in part, and perhaps in far the lesser part. And the like may be said of that Prophecy or promise of *making the enemies of Christ his footstool, Psal. 110.* And that

that Prophecy, *Zech. 12. 10.* *they shall look on him whom they have pierced, and shall mourn*, was fulfilled in part when those who had their hands in Crucifying our blessed Saviour, were prickt in their hearts for it, *Acts 2. 37.* but the compleat fulfilling of it is yet behind when the *Jews* shall be converted. And its said, *Rev. 1. 7.* *that every eye shall see him, and all kindreds of the earth shall wail because of him.* That saying of the Prophet *Hos. 11. 1.* *When Israel was a child, then I loved him, and called my son out of Egypt;* looked backward to what God had done, *Exod. 4. 23.* and forward to what he would do in bringing Christ out of Egypt when but a child, *Mat. 2. 15.* That saying, *Isa. 29. 13.* *This people draw near with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men;* respected primarily a great part of the *Jews* then in being when the Prophet spake these words: and yet our Saviour says that the Prophet

phet in those words prophesied of the Pharisees in his time, *Mat.* 15.8,9. So that many of the divine Prophecies carry double as we say. And accordingly we frequently find many sayings of the Prophets said to be fulfilled by what is done under the New Testament, which yet primarily and in the Letter respected what was done under the Old Testament, *Mat.* 2.17. and 4. 14,15. and 13.14,15, &c.

These things being so, it may well be that when the Prophets prophesied of a glorious deliverance and restoration of the *Jews* in general terms and without limitation, which yet are applicable in a lower sence to one deliverance, and in a higher to another; it may, I say, well be, that both those deliverances which were lesser and nearer hand, and that which will be greater and is more remote, may be comprehended in such Prophecies, and receive their accomplishment gradually. And when we meet with Prophecies of such a happy state of the *Jews* as far transcends any they

they have been in since those Prophecies were first declared (as we shall with many) we should greatly wrong such Prophecies, and do that which tends to draw on a suspicion of their truth, in case we should limit and restrain them to such a State as falls quite short of what such Prophecies according to the best rules of speaking do import. When such circumstances are foretold to accompany the *Jews* deliverance and restauration as are not applicable to any deliverance or restauration they ever yet enjoyed, we have great reason in that case to understand such Prophecies to refer to what is yet to come.

The Apostle speaks of the unbelief of the *Jews* and of Gods casting them off for a long time thereupon, as of a *mystery*, Rom. 11. 25. *I would not brethren that ye should be ignorant of this mystery, that blindness is happened to Israel in part, until the fulness of the Gentiles be come in, but that then all Israel shall be saved. And why a mystery, but because both their rejection*

jection and restauration were but obscurely revealed, being wrapt up in such Prophecies as primarily might seem to relate to their captivity in *Babylon*, and their deliverance out of it, and restauration in their own land. And the mysteriousness of their re-jection as foretold in the Scripture, was one reason as may well be conceived, why they did so violently and vehemently oppose *St. Paul* in his Doctrine touching their being cast off by God for a time. And the very same thing seems to be the reason why many Christians can hardly be brought to believe any general restauration of that nation to be designed by God; and are apt to understand and restrain such Prophecies by which it is foretold, as relating only to their deliverance out of the *Babylonish* captivity, and restauration thereupon in their own Land.

But if there shall be such a restauration of that nation as *St. Paul* has assured us there will, when he says that blindness is hapned unto *Israel* but

but in part, and until the fulness of the Gentiles shall come in, but that then *all Israel shall be saved*: I say if this be so, then it will be unreasonable to think that God by his Prophets has taken no notice of so great a thing as the recovering of such a people out of so sad a condition as that is, in which they live unto this day; when as in deliverances of far less consequence to them, the Prophets have abounded in foretelling them, and that before the calamity beset them, out of which they were to be delivered.

These things pre-considered, will be of use to us in the grounds upon which I shall proceed afterward in our enquiry into the State of the Church, as it is like to be in the latter Ages of the world.

C H A P. II.

Of the dissolution of such national Governments in the world, as are opposite to Christs Kingdom and Government, in order to the setting up of his.

IN order to Christs Reign over the world (in that sence of his reigning, to which I intend chiefly to bend my enquiries) we shall find that he will take down such Powers and dissolve such Governments as shall then be opposite to his. I say in that sence of his reigning: for in one sence of it, it is not necessary for Christ to take down such Government which is opposite to his government, before he can set up his own. For in one sence he reigns as King over his Church in *the midst of his enemies*, when by his Gospel he gathers him a people, and governs them among the

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34 *Of the State of the Church,*

inhabitants of such nations, the government of which is Idolatrous; or otherwise contrary to his. And thus Christ reign'd in the midst of his enemies when in the Primitive times of Christianity, he had a great multitude in the *Roman* Empire while *Pagan*, who owned and avowed Christ to be superiour to all earthly Potentates, and his laws to be superiour to theirs, and to be obeyed rather than theirs, when they commanded what he forbad, or forbad what he commanded. And this fell out according to what was foretold of him, *Psal.* 110. 2. *The Lord shall send the rod of thy strength out of Sion: rule thou in the midst of thine enemies.* The rod or Scepter of his strength sent out of *Sion*, was the *Law*, which another Prophet foretold should go out of *Sion*, and the word of the Lord from *Jerusalem*, *Isa.* 2. 2. This was the *Law* of the *Messias*, or the *Gospel* which was first preach'd in *Jerusalem*, and from thence carried all over the *Roman* Empire. By reason whereof very
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many forsook the Religion and worship commanded by Imperial authority, and became obedient to the Gospel, notwithstanding all that the power of the Empire could do to hinder it: In which respect Christ might truly and properly be said to rule in the midst of his enemies. And the same is true of all Orthodox Christians this day, who live in nations, whose government is Idolatrous.

But then there is another sense of Christs reigning, and that is when the National government of Kingdoms, Principalities, and Commonwealths is truly Christian, as it is when the Faith of the Gospel and the worship therein required, is made the Religion of those nations by National Authority. For when the authority of Christ is by National Constitution owned to be chief, and that no Laws repugnant to his ought to be obey'd, then he may be truly said to Reign over those nations, the secular Kings and Rulers of them, acknowledging themselves in their Do-

36 *Of the State of the Church,*

minion and Government, to be subordinate and subject to him. And when ever the Government of Nations becomes such, they for that reason become *the Kingdoms of the Lord and of his Christ*, and but kingdoms of the world till then, as I have shewed elsewhere.

In this sence then it is, that we say Christ cannot be said to Reign over the Kingdoms of the world, untill the Government of them as opposite to his is dissolved, and the Powers supporting such Government be broken. Rule, and Power of ruling, will first be taken out of the hands of such as are enemies to Christ in the nature of their Government, before it can be put into the hands of such as will use it for him, for his honour and interest, and for the benefit of his Church. And accordingly we shall find the dissolution & destruction of such powers foretold in Scripture as are opposite to Christ and his Government in order to the introducing his Reign and Government over the Nations of the world.

world. Thus in *Psal.* 2. its foretold that though the *Kings of the earth and Rulers shall take counsel together and stand up against Christ*, to hinder him from ruling by his Gospel in their Dominions; that yet for all that, *God will set his Son as King upon his holy hill of Sion*, and make him uppermost in the world at last: And that in order to this, *he will dash his enemies to pieces like a Potters vessel*, never to be repaired or piec'd together again. And that then indeed, *he shall have the heathen for his inheritance, and the utmost parts of the earth for his possession.*

And to this agrees that of the Apostle, *1 Cor.* 15. 24. where speaking of Christs kingdom and reign in times of this world, as preceding his delivering up that kingdom of his to God the Father at last, shews, that in the time of this his Reign, *he shall have put down all rule, and all authority and power.* Meaning thereby, all adverse rule, authority and power, as the next ver. shews, where he says, *for he must reign, till he hath put all*

38 *Of the State of the Church,*

enemies under his feet. Which two verses Dr. Hammond paraphraseth thus: *When in the conclusion of this world, of this Spiritual kingdom of Christ in the Church here below, he shall deliver up all his power exercised by himself, and his Commissioners, into the hands of God his father; having first destroyed all earthly Dominions, pronouncing sentence on the greatest Potentates as well as the meanest men; or else subdued all to his power by converting them, and destroying all other. For to this purpose was the promise made to Christ, Psal. 110. that his Spiritual kingdom on earth, shall last so long till God had brought all the world to be subject to him.* This then I think is very clear from this Text, That Christ will first or last during the time of his Spiritual kingdom and Reign here, put down all rule, all authority and power that is contrary to his. And for what purpose will this be done? Certainly not to that end that there might be no Government, no rule, authority and power in the world; but that there might

might be none but his, or such as shall be exercised for him by his Vice-gerents or Commissioners. This is called his *taking to himself his great Power and Reigning*, and the foresight of it Prophetically celebrated, *Rev. 11. We give thee thanks, O Lord God Almighty, because thou hast taken to thee thy great power, and hast reigned, i.e. taken to thee, and out of other hands.*

And as these and other like Scriptures shew, that all power, rule and government will be taken out of the hands of the enemies of Christ in general all the world over, to be put into his; so there are other which point out some more specially and particularly who will be thus dealt with; and those seem to be the Governours and Government of the *Roman Monarchy* so far as adverse to Christs Kingdom and Government. The interpretation which the Prophet *Daniel* gave of the dream of *Nebuchadnezzar* concerning the image which he saw in his dream, is one ground or reason of the foresaid assertion.

49 *Of the State of the Church,*

The image seemed to be made up of four sorts of metal; the head of Gold, the breast and arms of Silver, the thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay, *ch. 2. 32.* These according to *Daniel's* interpretation, signified four Kingdoms or Monarchies succeeding one another. The three former of these, as all agree, were the *Babylonian*, that of the *Medes and Persians*, and the *Grecian* Monarchies. The fourth, and last, was the *Roman* Monarchy, as most hold. And the ten Toes of the feet being the last part of the image, signified the division of this last Kingdom into Ten lesser Kingdoms in process of time. The division of which Kingdom into Ten, agrees exactly to what befel the *Roman* Monarchy, and is one good argument to prove that Monarchy to be meant by the fourth Kingdom.

But *Nebuchadnezzar* saw also in his dream, a stone cut out without hands, which smote the image upon his feet, and brake them to pieces, and the wind carried

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ried them away, so that no place was found for them; but the stone which smote the image, became a great mountain, and filled the whole earth, Dan. 2. 34, 35. The interpretation hereof we have ver. 44, 45. In the days of these Kings (meaning of the last of them) shall the God of heaven set up a kingdom (to wit, the kingdom of Christ,) which shall never be destroy'd, but shall break in pieces and consume all these kingdoms, and it shall stand for ever. Supposing then this fourth kingdom to be the Roman Monarchy, this proves that this Monarchy will in time be broken to pieces by the Kingdom and Kingly power of Christ, and that his Kingdom shall succeed the ruine of that.

The same thing was represented to the same Prophet in another Vision, ch. 7. In which Vision he saw four great beasts, by which were meant four Kings or kingdoms, as before in the dream, according to the interpretation of the Angel to Daniel, ver. 17. The fourth & last of these beasts had,
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42 *Of the State of the Church,*

as the Prophet saw in the Vision, ten horns (as the Image had ten toes) and a little horn came up among them *ver. 7. 8.* This fourth beast signified the fourth Kingdom or Monarchy, and the ten horns of this beast signified ten Kings according to the Angels interpretation, *ver. 24.* By all which we may know that it is the *Roman* Monarchy that is here deciphered, because that was divided into ten kingdoms or dominions, and because it did immediately succeed the *Greek* Empire which was the third in the four.

And if these ten horns belong to the *Roman* beast or Monarchy, then the little horn which came up among them, must belong to that Monarchy likewise. And the little horn that came up among the ten, and yet differing from them, as it is said it did, *ver. 20. 24.* shews us who is pointed to by it: and it must be he or they who in that Empire exercise a power and government different from that of the ten Kings, theirs being but

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secular, but this of the little horn *Spiritual or Ecclesiastical*, as that of the *Pope* and his *Clergy* is. This little horn is said to come up among the ten horns, because, as I conceive, he did not as such come into being, was not invested with his power, nor known in the Empire in his proper capacity, until the Empire became divided into its ten kingdoms. By means of which division also, he got an opportunity and advantage to become a little horn; whose rise perhaps was not so visible as the ten Kings reception of their kingly power was. For the breaking of the Empire to pieces at that time, did probably so take up mens thoughts and busie their minds, especially of those new Kings themselves, that the rising of the little horn was little taken notice of, or discerned, until he had got some footing. In which respect he is perhaps said to rise *behind* the ten horns, as not discerned in his rise: for the word translated *after*, at *ver. 24.* may be as well rendred *behind*, as *after*, accord-

according to what Mr. *Jos. Mede* and other learned men have said. And it may be this little horn did not appear in his proper capacity, until after the rise of some of those ten Kings into whose hand the Empire was divided, and yet he might so appear before that division was compleated, which was not till many years after that division began. And if so, he may well enough be said in one respect to rise *after* those Kings, and in another to rise *among* them.

Understanding then by the Beast with ten horns, the *Roman* Empire in its State of division into ten Kingdoms, exercising secular power; and by the little horn that came up among them, the Papacy exercising an exorbitant Ecclesiastical power in the same Empire; we shall now consider the rest of the Prophets Vision and Revelation, which concerns the destruction of the little horn, and the ten horned beast, so far as those ten Kings supported the little horn, or were subservient to it in the exercise of

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of his undue power; they having given their power and strength unto the beast, as was foretold they would, Rev. 17. 13. And we shall find that the destruction of this Beast and the little horn, is fore-shew'd in this Vision, as making way for and ushering in the more ample and extensive Reign and Kingdom of the Messias.

For Daniel beheld until he saw Thrones set, and the Ancient of days sitting in a Majestick manner, to judge the Beast and little horn, with a fiery stream issuing and coming forth before him, ch. 7. 9, 10. And he says he beheld also until (*because of the voice of the great words which the horn spake*) *the beast was slain, and his body destroy'd, and given to the burning flame, ver. 11.* Then follows in the Vision that which the destruction of the Beast and little horn made way for, to wit, Christ coming to take the Kingdom. *I saw in the night Visions, saith he, and behold one like the son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before*

45 *Of the State of the Church,*

before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him, ver. 13. 14.

And thus again at ver. 26. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it to the end. And then it follows, ver. 27. and the kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

And thus we see that the removing out of the way the last of the four Monarchies, for the introducing of Christs Kingdom and Government in the room of it, is plainly foretold over and over by this Prophet of the Lord, *Daniel*. And although it is the general sense of Authors both Antient and Modern, that this fourth kingdom, of which *Daniel* speaks, is no other than the *Roman Monarchy*, yet some there have been

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who would perswade us that the Successors of *Alexander* the great in the *Grecian* Monarchy, stiled the *Lagida* and *Seleucida*, are meant by this fourth kingdom. But that they are mistaken herein, is easily evinced.

I. For first, *Alexander* and his Successors made but *one Kingdom*; and if so, then the Successors of *Alexander* could not be of the fourth kingdom, but of the third, as *Alexander* himself was, as all agree. And that the Successors of *Alexander* as well as *Alexander* himself were of one and the same kingdom, will appear thus. First, because *Alexander* is said to be the *first* King of *Grecia*, *Dan. 8. 21.* And *first* is a Relative term, and implies and supposeth a *second*; and if there were a second King of the same kingdom of which *Alexander* was the first, then *Alexander* in his reign could not alone make the third kingdom, but that it was he and his Successors that did so. Secondly, in *Dan. 8. 8.* its said *when the great horn of the goat*

48 *Of the State of the Church,*

was broken (that is, when *Alexander* was taken off by death) *four notable ones came up for it, or in the room of it,* which were *Alexander's* four great Commanders and Successours. The great horn of the Goat, and the four notable ones, sprang all out of the same root, and managed the Government of the same Monarchy. This is yet more fully and plainly set out in *Dan. 7.6.* Where the third of the four Beasts which *Daniel* saw coming up out of the Sea, was like a *Leopard*, which had on the back of it four wings of a Fowl, and four heads also. Now this third Beast signified the third of the four Monarchies, as the other three beasts did the rest. And these four heads we see were heads of this third beast, by which the third kingdom was represented in the Vision: And they signified the four Commanders to whom *Alexander*, in his life time, assigned the Government of his Dominions, *1 Mac. 1.6.* And therefore it is evident that these heads being part of

of the beast by which the Third Monarchy was represented, the four Successors of *Alexander*, and their Government, must needs appertain and belong to the Monarchy it self, which was signified and represented by that Beast, described with four heads. Thirdly, the King of *Grecia*, *Alexander*, and his four immediate successors, having been spoken of *ch. 8. 21, 22. ver.* it is said in *ver. 23.* that in the latter time of *their Kingdom*, a King of fierce countenance shall stand up, meaning *Antiochus*. From whence we may conclude that the Kingdom under the Government of *Alexander*, and of all his successors down to *Antiochus* was but one Kingdom; for it is termed *their Kingdom*, not *their Kingdoms*. And that which puts this further out of doubt, is that which we have in *1 Mac. 1. 10.* where it is said of *Antiochus*, that *he reign'd in the 137 year of the Kingdom of the Greeks*. So that from the first founding of that Monarchy, to the 137 year after, under the reign of *Alexander*

der and of all that succeeded him till then, was accounted in the time of the *Maccabees*, but *one* kingdom, and not *Alexanders* one, and that of the *Lagida* and the *Selencida* another.

2. It is said in *Dan.* 7. 23. of the fourth kingdom, *that it should be diverse from all kingdoms, and that it should devour the whole earth, and tread it down and break it in pieces.* Which is not true of the kingdom of the *Lagida* and *Selencida* as distinct from the kingdom of *Alexander*; for that was so far from devouring the whole earth and breaking it to pieces, that it was it self devoured by the *Roman* kingdom, and quite broken to pieces.

3. The ten horns of the fourth beast, and the ten toes of the image signified Ten Kings co-existent as they were in the *Roman* Empire after its division, and not ten Kings by way of Succession. But there was never any such thing as Ten Kings reigning together in the dominions of the *Lagida* & *Selencida*: and therefore they could not be signified by the fourth beast with ten horns.

4. It was foretold by *Daniel*, ch. 2. 44. that *in the days of the four Kings*, or of one of them, *the God of heaven would set up a kingdom which should never be destroyed*; meaning the kingdom of Christ. But this was done in the time of the *Roman Casars*, and not in the time of the *Lagida* and *Seleucida*, and therefore the *Roman Casars* were of the fourth kingdom, and not the *Lagida* and *Seleucida*.

5. I might add this further, That if *Daniel's* fourth Beast, and *S. Johns* Apocalyptick beast be the same, then the fourth Kingdom signified by the fourth beast cannot fall under the times of the *Lagida* and *Seleucida*, because the being of the Apocalyptick beast could not fall under those times. But *Daniel's* fourth beast, and the Apocalyptick beast seem to be perfectly the same. First, because as the one had ten horns in *Daniel's* Vision, so had the other in *Johns*. Secondly, because the time of the little horns domineering over the Saints, and the time of the reign of the Apocalyptick

beast and his making war upon the Saints is the same. As the one is for a time, times and half a time, or three years and a half, *Dan.* 7. 25. So is the other for forty two months, which is the same, *Rev.* 13. 5, 7. And the times of the little horn, and the times of the ten horns are the same: for the little horn came up among the ten and grew out of the same head, and is to be destroy'd in the destruction of *Daniel's* fourth beast with ten horns, *ch.* 7. 11.

These things and more you may find more largely and learnedly argued against *Grotius*, by the Reverend Dr. *Hen. More*, in his *Appendix to his exposition of Daniel's prophecies, or divine visions*, beginning, p. 245.

Having said thus much to Antidote mens minds against those who perswade themselves and would perswade others, that by the fourth kingdom in *Daniel*, we are not to understand the *Roman* Monarchy, but the *Grecian* government in the hands of *Alexanders* successors: I might now add unto *Daniel's* Visions and Pro-
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phesies touching the downfal of this Kingdom as standing in the way of that more ample kingdom and reign of Christ in the world, which God hath design'd him in the latter ages of it; to these I say I might add St. *John's* Visions and Prophecies touching the same thing in his book of *Revelations*. For several of those Visions and Prophecies of his, are a great confirmation to those of *Daniel* we have now insisted on, and of the sense in which we understand them. And the pouring out of the seven Vials under the seventh Trumpet, are the seven last plagues as they are called, by which the exorbitant Ecclesiastical power and interest in the kingdom of the Beast, is gradually brought down, and at last utterly broken. And this is and will be done to make way for the better rule and government of Christ, which is to succeed the reign and ruine of the beast, of which both *Daniel* and *John* have prophesied. And therefore it is upon the ruine of the one and the taking place of the

54 *Of the State of the Church,*

other, as pre-declared, that St. John is said to have heard *as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluja; for the Lord God omnipotent reigneth, Rev. 19. 6.* The whole Universal Church, we see, will in that day celebrate with Praise & Thanksgiving, the Omnipotent God and Saviour his taking to himself his great power to reign, when as while his enemies reigned, he seemed to have lay'd it by as it were, and to suffer them to reign and rule for their time.

I should now have proceeded to enquire in what way and by what means the final ruine of the kingdom of the Beast will at last be brought to pass, but that as I conceive the call and conversion of the *Jews*, and their return from their dispersion, and what will accompany the same, will contribute much to it. For which cause I think it more proper to enquire into the Prophecies about that, before I proceed to the other.

CHAP.

C H A P. III.

Of the times of the reign of the Beast spoken of by Daniel and John, and the times of the Jews dispersion, coming to a period much about the same time.

THere are some Prophecies which seem to intimate as if the time of the *Jews* dispersion will come to a period, much about the same time in which the times of the Churches enemies bearing rule and sway in the world, will be run out. Our blessed Saviour foretelling the destruction of *Jerusalem* and the Jewish state, said concerning that people, *that they should fall by the edge of the sword, and should be led away captive into all nations; and that Jerusalem should be troden down of the Gentiles, until the times of the Gentiles be fulfilled, Luk. 21.*

24. By this our Saviour seems to inti-

56 Of the State of the Church,

mate that the times of the *Gentiles*, and the times of the *Jews* dispersion in all nations, will come to an end together, or much about the same time. By the *Gentiles* here I doubt not but our Saviour meant those powers of the world which would be enemies to his Church and Kingdom in the world, especially the *Roman* Monarchy, so far as such, under which he and his Church were to suffer much, and by the power of which the *Jews* were led captive into all nations of the *Roman* dominions, and their City and Temple destroy'd. By the *times* of the *Gentiles* which are to be fulfill'd we may understand the determined and fixed times of the duration and standing of that Monarchy; for God has limited the times thereof. The Angel in *Rev. 10. 6.* swore that *there should be time no longer, but that in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.* Meaning, that there should be

be time no longer permitted to the enemies of the Church to domineer over them, but only to the times of the seventh Trumpet: in which times, *viz.* towards the end of them, the taking power and rule out of the enemies hands, to put it into the Churches, will be brought to pass: a thing which the Prophets have much spoken of, and yet has been but little understood, for which cause as we see, it is called the *mystery of God*. Now these times of the *Gentiles* seem to be made by our Saviour, the *measure* of the time in which *Jerusalem* was to be troden down of the *Gentiles*, and the *Jews* captivity and dispersion in all nations was to last: and if so, then the times of both will come out together.

A further intimation of this nature we seem to have by the sixth Vial being poured out upon the great river *Euphrates*, that the way of the Kings of the East might be prepared, *Rev.* 16. 12. If by this we understand the preparing a way by Gods special providence for the

58 *Of the State of the Church,*

the *Jews* return out of their dispersion, or for their conversion (as our Modern and best Expositors generally do) then it will further shew, that the *Jews* return from their dispersion, and the subversion of the kingdom of the Beast will be brought to pass near about the same time. Upon the pouring out of the former Vial upon the seat of the beast, his kingdom will be full of darkness, in so ill a condition as that they will gnaw their tongues for anguish and vexation at it, *ver. 10.* and yet upon the pouring out of this sixth Vial their condition is like to be much worse, and such as will bring them to the next step to utter ruine. For the beast and false Prophet being now on their last legs, and struggling for life as it were, *unclean spirits like Frogs, will be sent out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the false Prophet, to the Kings of the earth and of the whole world, to gather them to the battel of the great day of God Almighty.* That is, they will

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in this last effort of theirs bestir themselves to the utmost, to draw in all the aid they can possible from all sorts of enemies to the Church, in all parts of the world, to support their tottering kingdom, and to keep them from sinking down right. But all this will but prepare them for the greater execution to be done upon them with all their confederates, by the pouring out of the last Vial upon them.

And that the drying up of the waters of the river *Euphrates* to prepare the way of the Kings of the East, may be intended to signifie Gods doing something extraordinary at that time for the recovering the *Jews* from their dispersion, and for the bringing them together again in order to their returning to possess their own land, will not seem improbable, when some other divine Prophecies are compared with this. For in *Isa. 11. 11, 12.* its said, *that it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of his people which shall be left from Assyria,*

60 Of the State of the Church,

Assyria, and from Egypt, and from Parthos, and from Ethiopia, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Juda from the four corners of the earth. And ver. 15, 16. The Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall shake his hand over the River, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a high way for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. And if the drying up of the waters of the river Euphrates by pouring out the sixth Vial shall be thought not to refer to this Prophecy of Isaiah, because Euphrates is not mentioned here: yet though Euphrates be not mentioned here, it seems to be plainly implied. For what else in reason can we understand by a high way from

from *Assyria* for the *Jews*, like as it was to *Israel* when he came out of *Egypt*, but such a high way through *Enphrates* the river of *Assyria*, as *Israel* had through the Red sea when he came out of *Egypt*? The Prophet had mentioned the return of the *Jews* out of *Assyria* before, as well as from other other places, *ver. 11*. but because their return out of *Assyria* to *Judea* did not lye through *Egypt* nor the river *Nilus*, as it did for those of them dispersed in other places there mentioned by the Prophet, therefore it seems necessary for him to re-assume the business of their return out of *Assyria*, and to shew how that should be provided for by God, as well as the return of other of them was through the river of *Egypt*. And having mentioned the smiting of the river of *Egypt* in the seven streams, so that they might go over dry shod, he only varies the phrase about their return out of *Assyria*, and says there should be such a high way made for them out of *Assyria*, as there was for them out of *Egypt*

Egypt of old, which every one know was by dividing the waters. And the Prophet *Zechary* confirms this in exprefness of words, *ch. 10. 10, 11.* *I will bring them again also out of the land of Egypt, and gather them from Assyria and he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the Scepter of Egypt shall depart away.* And here it is to be noted that this Prophet *Zechary* Prophefying after the *Jews* return out of the 70 years captivity, the thing here Prophefied of, of bringing the *Jews* out of *Assyria* and *Egypt* through the sea and the river, could not refer to what was to be done for the bringing them out of that captivity which was past. Nor do we read of any such extraordinary things done for the *Jews* deliverance out of the 70 years captivity, or out of any other dispersion of theirs unto this day, as the dividing the seas or the rivers for them, mentioned by these

these two Prophets; and therefore these Prophecies in reason must in this part of them at least, refer to what is yet to come. And they can refer to no time so likely as to the time of the pouring out of the sixth Vial, by which the waters of the river *Euphrates* will be dried up.

It will put the matter out of all doubt I conceive, that this Prophecy in *Esay* was not fulfilled in the return of the *Jews* out of their 70 years captivity, as some expositors have supposed it was, nor indeed at any time since unto this day, if we consider the import of the Prophets saying, that the Lord shall set his hand again the *second time*, to recover the remnant of his people which shall be left from *Assyria*, *Egypt*, *Pathros*, *Cush*, *Elam*, *Shinar*, *Hamath*, and from the Islands of the sea. For God did not recover his people the *first time* out of the several countries and nations here named, when he brought them out of *Egypt*, but out of *Egypt* only where they were in bondage. And therefore

fore though God did deliver them out of those several places in recovering them out of their 70 years captivity, yet it was but the *first* time he did so, and not the *second*. And therefore it follows necessarily, that the Lord setting his hand the *second* time to recover his people out of all these places, must refer to some time since that deliverance out of the *Babylonian* captivity, or to some time yet to come. But no time is, nor as I think can be assigned, in which God has delivered the *Jews* out of the several nations and places forenamed, since their deliverance out of their 70 years captivity; and therefore in all reason must refer to one yet to come. And that in all probability will be when God shall work such wonders for them as are set forth and described in this Prophecy, which I think he has not done ever since this Prophecy was declar'd.

I might mention more Prophecies which look the same way, as *Isa. 27. 12, 13.* *And it shall come to pass in that day,*

day, that the Lord shall beat off from the chanel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. And again, Isa. 42. 15, 16. I will make the rivers Islands, and will dry up the pools, and will bring the blind by a way they knew not, I will lead them in paths that they have not known.

And besides, there are other Prophecies which foretel in general terms, that God will do as marvelous things for the recovery of his ancient people out of their dispersion, as he did in bringing them out of Egypt. Thus Micah 7. 15, 16. According to the days of thy coming out of the land of Egypt, will I shew unto him marvelous things: the nations shall be confounded at their might, they shall lay their hand upon their mouth, &c. Nay

66 *Of the State of the Church,*

it should seem the wonderfulness of this deliverance shall in some respect exceed that out of Egypt, so that the same of the former will be swallowed up by the latter. *Behold the days come saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of Egypt; but the Lord liveth which brought and which led the seed of the house of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land, Jer. 23. 7. 8.* And that this is spoken of, as that which will be done in the days of the kingdom of the Messiah, seems plainly to appear by the connexion of these words with those going before in the two precedent verses, where he had said, *behold the days come, saith the Lord, the I will raise unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth, in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteou-*

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ness. *Therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth, &c.*

I have insisted the more on these Scriptures, to shew how probable it is that the drying up the river *Euphrates* upon the pouring out of the sixth Vial, will be for the preparing a way for the *Jews* return to their own land, and consequently, that this return of theirs will fall out much about or near the end of the reign of the Beast.

Moreover, if the *marriage of the Lamb being come, and his wives making her self ready*, mentioned, *Rev. 19. 7.* be to be understood of the *Jews* conversion and conjunction with Christ and with his Church, as it is in the judgment of the most approved Expositors; then this Scripture also will incline us to think that the calling of the *Jews*, and the final overthrow of the Papal power, and of the power of other known enemies of Christ, will fall out about the same time. For the voice of the

68 . *Of the State of the Church,*

Church, saying, *let us be glad and rejoyce, and give honour unto him; for the marriage of the Lamb is come, and his wife hath made her self ready;* together with the *Allelujahs* in the former verses, will be partly for the destruction of *Babylon* described in the former chap. and partly for the marriage and supper of the Lamb, as then falling in upon it. Besides, the battel of the rider on the white horse and his army, follows quickly upon this, in which the Beast and false Prophet will be taken, and the rest slain by him whom *John* saw in his Vision sitting upon the horse, as it follows in that chapter.

The 11 chap. of *Daniel* and last verse, compared with chap. 12. ver. 1. seems likewise to give us a fair intimation that the deliverance of the *Jews*, and the ruine of some notable and potent enemy of the Church, will fall out about the same time. It is said of that enemy, chap. 11. and last ver. *that he shall come to his end and none shall help him. And at the*

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same time Michael shall stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, to that time; and at that time thy people shall be delivered, chap. 12. 1. The deliverance here spoken of at such a time of trouble as never was the like, does not seem to be meant of any particular deliverance of *Daniel's* people; not a deliverance from one enemy, to fall into the hands of another quickly after, as they did after they were delivered from the oppression and persecution of *Antiochus Epiphanes*, and then to fall under new troubles from his Successors, and in conclusion to be brought under the power of the *Romans*, which proved more fatal to their nation, than what they suffered from all the enemies they had before. And therefore it seems far more likely to be meant of a general deliverance from all enemies of all nations from ever holding them in bondage any more. And this is agreeable to

70 *Of the State of the Church,*

what God hath abundantly declared concerning that people after he hath gathered them out of all other nations, and placed them in their own land, as is shewed in the first chapter. This deliverance seems to be meant of one more extensive, ample and absolute, than that was which they received by the death of *Antiochus*, which yet some endeavour to limit it to. For although *Antiochus* dyed in his expedition into *Persia*, by which the *Jews* were rid of one enemy, yet their sufferings were not at an end by that. For they were oppressed by his son *Antiochus Eupater*, with an Army of an hundred and twenty thousand, under the command of *Lysias*, 1 *Maccab.* 6. 39. And after him succeeded *Demetrius son of Seleucus*, who having escaped from *Rome* (as *Josephus* says) made himself King. And he sent *Bacchides* and *Alcimus* to take vengeance of the children of *Israel*, who with their forces, and with the help of the apostate *Jews*, did them so much mischief, as that it is said, it exceeded what

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they had suffered from the heathen, 1 Mac. 7. 23. And although the Jews prevailed once so against Nicanor, another whom the King had sent against them, that the land of Judea was in rest a little while (as its said, 1 Macc. 7. 50.) yet upon the Kings sending Bacchides and Alcimus into the land of Judea a second time, its said the affliction of Israel was so great, as that the like had not been since the time that a Prophet had not been seen among them, 1 Mac. 9. 27.

These things considered, I cannot see how it can upon any good ground be affirmed, that the deliverance the Jews received by the death of Antiochus, could be the deliverance spoken of, *Dan. 12. 1.* as some would have it. And if not, then what is said, *ch. 11.* at the two last *ver.* touching a King's going forth with great fury to destroy and utterly to make away many; and in order thereto, to plant the tabernacles of his palace in the glorious holy mountain, and of his coming to his end so as that none could help him; cannot be

meant of *Antiochus*. Nor does the history of his Actions near the time of his coming to his end, as set down by *Josephus*, or the Author of the books of the *Maccabees*, give any such account concerning him. For we do not find that any tidings out of the East or out of the North did trouble him and cause him to go forth with fury to destroy many. And the last action preceding his death and his coming to his end was nothing like it. For his last great action before his end, was his going into *Persia* with an army, not against the *Jews*, nor as caused by any tidings out of the East or out of the North (as his will be, of whom *Daniel* speaks) but out of a covetous desire to enrich himself with a great treasure which he had heard was in the *Temple of Diana* in the city *Elymas* in that countrey. But being disappointed in his design, he fell ill of a miserable disease, and dyed before ever he returned, 1 *Mac.* 6. *Josephus* *Antiq.* lib. 12. c. 13,

But if by the King of the North,
Dan. 11.40. be meant the Turk (as
 some Authors of no mean account do
 conceive it is) then for as much as all
 that is said to the end of the chapter
 concerns him and his doings, it is not
 unlikely but, that the tidings out of
 the East and out of the North which
 shall trouble him (as *ver. 44.*) may
 be meant of his being alarm'd by the
Jews gathering into a body in those
 parts, in order to their return to
 their own land to possess it, at
 such time when it is in his possessi-
 on. And if so, then his marching his
 forces, and pitching his Tents in the
 holy land to hinder it, may be meant
 by his going forth with fury to de-
 stroy many, and by his planting the
 Tabernacles of his Palace in the glo-
 rious holy mountain; and his coming
 to his end so as none could help it,
 may signifie that final overthrow
 which that Empire with other States
 and Kingdoms in enmity and opposi-
 tion to Christ and his Church, shall re-
 ceive by an irresistible hand of heaven:
 of which more afterwards. And

And although at that time there will be such trouble as never has been before in all respects; yet then it will be that *Michael* the great Prince will stand up for the children of *Daniel's* people, and at that very time they shall be delivered, as the Text tells us.

These four places of Scripture insisted on, taken together, may, I conceive, be sufficient to incline us to think it no improbable thing that the deliverance of the *Jews* from their dispersion, and abject and low condition, and the downfal of those worldly Powers which have opposed Christs Kingdom and Government in the world, may fall out much about the same time. And we may be further confirm'd in this opinion, I conceive, when we come to enquire into the way and means by which this downfal will be brought to pass. But before we proceed to that inquiry, it will I think be convenient to enquire into the business of the *Jews* Call and Conversion, and of their gather-

gathering together to return into their own land, from which they have suffered a long exile indeed, by the just displeasure of Almighty God, procured by themselves.

CHAP. IV.

Of the Jews conversion ; and of their return from their dispersion to their own Land.

Touching the Jews Call and Conversion to the Christian Faith, and their return out of their dispersion into their own land ; these things would be enquired into.

1. What ground there is to believe that that people will at last be converted to the Christian Faith ?

2. How and by what means it may be expected that they will be so converted ?

3. Whe-

3. Whether the *Jews* will then gather together in bodies of men, in order to their returning to their own land to possess it.

1. *What ground there is to believe that that people will at last be converted to the Christian Faith.* And there is ground enough to believe that they will, from what *St. Paul* hath said concerning them, *Rom. 11. 25, 26, 27.* *I would not, brethren, that ye should be ignorant of this Mystery, that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.* Part of *Israel* believed the Gospel before upon its being preached to them by the Apostles: But here *St. Paul* speaks of a time when all *Israel* shall be saved out of their blindness and unbelief, and low and abject condition, in which for their un-

unbelief they had long lay'n. And he adds that it is God's Covenant to them to do so, when he shall take away their sin. This general Conversion of them the Apostle had called *their fulness* at the 12. ver. *if the diminishing of them be the riches of the Gentiles; how much more their fulness?* Because then they will not be called only in a small part, as before, but then all Israel shall be saved, as he says. Add unto this, 2 Cor. 3. 14. where St. Paul speaking of Israel, saith, *but their minds are blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ.* And then in the 16. ver. he saith, *Nevertheless when it shall turn to the Lord, the veil shall be taken away.* Where he plainly supposeth as a thing not doubted of, but that a time should come, when the body of that people which then for the most part were blinded, should turn to the Lord, and does assert that then the veil shall be taken away.

2. But

2. But our next enquiry is, How this will be brought to pass that Israel shall be converted, when there seems so great an unlikelihood of it considering how they are dispersed the most of them it may be living scarce within the sound of the Gospel and considering how averse those of them are from receiving the Gospel who yet live in places where it is preach'd and professed. These things consider'd, seem indeed to make it altogether unlikely ever to be brought to pass in an ordinary way. And so does the suddenness and the shortness of the time in which it will be accomplished, according to what the Prophets have foretold concerning the matter: As that of the Prophet *Zachary, ch. 3. 9. I will remove the iniquity of the land in one day, saith the Lord of hosts.* Which can be understood of nothing so properly, as of the sudden conversion of that nation in a short time. Thus again, *Isa. 66. 1. Who hath heard such a thing? who hath*

seen

seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travelled she brought forth her children, &c. These expressions seem to import that the Conversion of that Nation, as a new birth, will be extraordinary and much to admiration and astonishment in respect of the suddenness and shortness of the time in which it will be effected, as well as the way and means by which. The things that will accompany this national birth or quickly follow it, as here set forth by the Prophet in the following verses, are too great to be understood only of their deliverance out of the 70 years captivity. And if this Scripture be to be understood of their Conversion to the Christian Faith, as I doubt not but it is: yet it is not at all probable it will be done by the preaching of the Gospel to them by the *Gentiles*, both because as it is probable but few of them are in places where Gospel preachers are; and because those few which are, are
altogether

altogether averse from so much hearing them. And therefore it is highly probable it will be done in some extraordinary way.

And if we consult the Scriptures of the Prophets, we shall not find them directing us to pitch upon any so likely to be made use of for the purpose, as *pouring out of Gods be spirit in an extraordinary manner among them.* And that there will be such a pouring out of the spirit upon them when the time of their restauration comes, we are led to believe by the prophecy we have in *Isa. 32. 13, 14, 15.* *Upon the land of my people shall come up thorns and briars, yea upon the houses of joy in the joyous City; because the Palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks: until the spirit be poured on from on high, and the wilderness be a fruitful field, &c.* In as much as it is here said that this desolation should continue until the spirit should be poured

pour'd upon them from on high, it cannot for that reason be understood of the time of their 70 years captivity in *Babylon*. For at the end of the 70 years captivity, when *Cyrus* made Proclamation for their return, and upon which 42360 did return at the first, beside 7337 afterward, there was no pouring out of the spirit upon them in any extraordinary measure that we read of. And although two Prophets *Haggai* and *Zechariah* were raised up to encourage the building of the Temple, yet this was not till about four years before it was finished (*Hag.* 1.1. compar'd with *Ezr.* 6.15.) all the time of the reign of *Cyrus*, of *Ahasuerus*, of *Artaxerxes*, and part of the reign of *Darius*, coming between the time of the *Jews* first return, and the time of these Prophets prophesying. Which is a demonstration that this pouring out of the spirit upon these two Prophets, did not usher in their deliverance from this captivity, which was not vouchsafed them till many scores of years after their return out

82 *Of the State of the Church,*

of it. Whereas in the text we have insisted on, the pouring out of the Spirit is foretold, as that which shall usher in the restauration of that people after a long desolation of their nation, and as a sign by which they may know that the time of it is come, when that shall take place.

Nor can this pouring out of the spirit upon them from on high, be meant of the effusion of the spirit in the Apostles times, because that was upon the approach of the utter desolation of that nation: whereas this mentioned in this prophecy, will usher in a glorious deliverance from a long desolation: the desolation here presag'd is and will be in all probability, the greatest and longest that ever befel that nation, and that which they yet lie under unto this day. And the Prophet foretelling that the pouring out of the spirit upon them would bring them to the end of it: it must in all reason be to let us know, in what way and by what means they will be delivered from that unbelief which

which brought them into that sad condition, and so from the desolation it self. For it cannot be expected that the effect which is their desolation, will be removed till the cause of it is removed, which is their unbelief, and this will be removed by the pouring out of the spirit upon them.

Another Prophecy which looks the same way and suggests to us the same thing is, *Ezek. 39. 28, 29.* the words are these. *When I have brought them again from the people, and gathered them out of their enemies lands, and sanctified in them in the sight of many nations; then shall they know that I am the Lord their God which caused them to be led away into captivity among the heathen. But I have gathered them unto their own land, and have left none of them any more there: Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.* These last words, [for I have poured out my spirit upon the house of Israel,] contain an account how it came to pass, and

84 *Of the State of the Church,*

and whence it was, that they were gathered out of their enemies lands unto their own, so as to return no more into a like sad condition ; it was we see by God's pouring out his spirit upon them. This Prophecy (after the manner of many other) speaks of things as done, when they were a great way off, and yet to come.

There are several circumstances both from the words themselves, and from their being brought in here at the end of the Prophecy of the destruction of *Gog*, which argue the deliverance here spoken of, not to be that from the 70 years captivity, but of a far greater in the latter ages of the world : But I need not mention them, since I know of none that apply this Prophecy to that deliverance out of *Babylon*. Nor can this pouring out of the spirit upon the house of Israel, be limited to the effusion of the spirit which was in the Apostles days : because that produced no such effect, nor was accompanied with any such event as the gathering that
people

people out of their enemies lands unto their own, nor of Gods not hiding his face from them any more, as this here spoken of will be; but on the contrary it was the forerunner of the great and terrible day of destruction of their City, Temple and Nation, and of their being led captive into all nations, until the pouring out of the spirit upon them spoken of in this and other Prophecies.

The phrase *pouring out of the spirit* used in these and other like Scriptures, seems to signifie a more than ordinary effusion thereof: it seems to signifie such a giving of the spirit as is more than what is common to all good men, that are only regenerate and sanctified by it; and such is the gift of Prophecy and of working miracles. And why then may not this pouring out of the spirit upon the *Jews* for their conversion and return out of captivity, signifie some extraordinary illumination of the spirit, which may be vouchsafed to some among them, to open to the rest the Scriptures of the

old Testament concerning the Messiah, and to convince them that they are already fulfilled in Christ Jesus which their forefathers procured to be crucified; and to confirm their doctrine with something of a miraculous nature? I know nothing from the Scriptures why this or the like may not be expected, nor am able to apprehend how their general conversion and recovery is like to be effected, without something done by God which will amount to as much as this will come to.

And since the Scriptures of the Prophets do so expressly foretel as they do, that like wonders will be wrought for the recovery of the Jews out of their dispersion at last, as were in bringing them out of *Egypt* at first, as I have shewed from *Isa. I. I. II.* and following verses, and from *Mica. 7. 15, 16.* We may easily think other extraordinary gifts of the spirit will accompany the working of such wonders, as they have been wont to do, and indeed it cannot easily be thought otherwise.

And

And I know no reason why the compleat fulfilling of that Prophecy, *Joel 2.28. I will pour out my spirit upon all flesh, and your sons & your daughters shall Prophesie, &c.* should be limited and restrained unto that effusion of the spirit upon the Apostles and others on the day of Pentecost, and which continued in the Church for some time after. *St. Paul* seems to have accounted those effusions, but the *first-fruits of the spirit*, as he calls them, *Rom. 8. 23.* implying that a greater harvest was yet behind. There were but few of that nation comparatively that were converted by the pouring out of the spirit then, though in an extraordinary manner, and its scarce probable that a whole nation dispersed up and down in many nations, should be brought over to Christianity, and that so suddenly, and in so short a time as the Scripture intimates it will be done in, without some more than ordinary effusion of the spirit upon some among them. And that this Prophecy of *Joel* looks farther than the Primi-

88 *Of the State of the Church,*

tive times of Christianity, and as far as the Jews great and general deliverance which is yet to be accomplished, seems probable for this reason also, *viz.* because what he adjoins to it touching the deliverance which he foretells will be in Mount Sion and in *Jerusalem*, in the last *ver.* reaches as far as the deliverance of the *Jews* out of *captivity*, which was not accomplished at that time of pouring out of the spirit, nor in any time since. For the words in the last *ver.* of *chap. 2.* and those in the 1 and 2 *ver.* of *chap. 3.* run thus. *For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold, in those days and at that time when I shall bring again the captivity of Juda and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage Israel.* And this he will do by despoiling their enemies of their power, and rescuing and delivering

vering his people, as is shew'd in the process of this chapter, which contains a Prophecy of what is to be fulfilled in Gospel times, not yet accomplished, as Expositors hold.

Unto all the rest I may add the 59 of *Isa. 20, 21.* compared with *Rom. 11. 26, 27.* Where we shall find that God has made a Covenant of putting the same spirit, which was upon the Prophet, upon the people of the Jews at the time of their general conversion, so that neither it nor the words in his mouth should ever depart out of the mouth of his seed, or seeds seed. *And the Redeemer shall come to Sion, and to them which turn from transgression in Jacob, saith the Lord. As for me, this is my Covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from hence forth and for ever.* Now St. Paul foretold the conversion of the whole body of that people the Jews to Christianity, in saying, and so all
Israel

Israel shall be saved. To confirm which he cites part of this Prophecy; by which we may be well assured that this Prophecy reaches as far as to the times of the Jews general call and conversion, and relates to it. His words in *Rom. 11. 26, 27.* are these: *and so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my Covenant unto them, when I shall take away their sins.* St. Paul indeed here makes the Covenant of God to them to respect his sending the Deliverer to Sion to turn away ungodliness from Jacob, as well as in the Prophets words it respects the putting the same spirit which was on the Prophet, and the same words which were in his mouth, into the mouth of his seed and seeds seed for ever. So that here we see two things are promised: the one the conversion of the Jews, stiled the turning away ungodliness from Jacob: The other is Gods putting his Spirit and word into the mouth of
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which the seed of the Prophet. And it may
; by well be that the one is promised in or-
than der to the other ; to wit, the putting
o the the same Spirit and word which the
l and Prophet had, into the mouths of some
His of the Jews in order to the turning
these of the rest of them from ungodliness.

And it would here be considered
s it is likewise, that it hath been an opinion
a the commonly received in the antient
odli Church, that *Elias*, to wit, one in
ove the power and Spirit of *Elias*, shall
may come to restore all things before the
akes second coming of Christ, as *John* the
re- Baptist had in part done before his
to first appearance, by turning the disobedient
om to the wisdom of the just. The ground
ets of which opinion was, not only that
me Prophecy of *Malachy*, ch. 4. ver. 5, 6.
nd but also that saying of our Saviour,
his *Mat. 17. 11. Elias truly shall first come,*
ed and restore all things. These words
re of our Saviour wherein he says now
ne after *John* the Baptist had been come
d and was gone out of the world, that
n *Elias shall come or shall yet come ;*
s it is thought that he would thereby
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signifie, that all the Prophecy of *Malachi* touching this coming of *Elias* was not fulfilled in the coming of *John* the Baptist, though in part it was, as our Saviour intimated in *ver. 12.*

It is true indeed, *Mr. Jos. Mede* that great and worthy man, has suggested to us another notion touching the way, manner and means by which he conceived the *Jews* may be converted, different from this of pouring out the Spirit, which I have now insisted on: And that is Christ's visible appearing to them in the clouds of heaven, as he did to *St. Paul* for his conversion. And he was inclined to think such a thing is hinted at by *St. Paul* himself in *1 Tim. I. 16.* where he says, *for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him.* As if the way and means by which he himself was converted, was to be a pattern according to which the *Jews* in general should at last

last be brought to believe. And that which he farther alledges in favour of this notion, is *Mat. 24. 29, 30.* Where our Saviour says, *immediately after the tribulation of those days* (which he expounds as signifying soon after the long tribulation of the Jewish nation is ended) *shall appear the sign of the Son of man in heaven, and all the Tribes of the earth, or of the land, shall mourn*; referring as he thinks to that in *Zech. 12. 10.* *they shall look on me whom they have pierced, and shall mourn.*

But yet for all this in one of his Letters, he says thus; *For my conceit of the manner of the Jews conversion; though it often sollicitates me to give credence to it, as best becoming the greatest work that ever God did for that people, for whom in former times he shewed so many wonders: yet I will ingenuously confess, the grounds I have hitherto found seem not to my self sufficient to build a firm assent upon; but only by a kind of concinnity induce to a pleasing, but wavering conjecture, lib. 4. p. 766.*

And

And in pag. 768, he calls this opinion
a wavering and uncertain speculation.

And then as touching the appearing
 of the sign of the son of man in hea-
 ven, which he had alledged in favour
 of his foresaid opinion, he saith thus:
*But here I find a rub which I cannot get
 over: for this appearance of the sign
 of the son of man in heaven, as well as
 his coming in the clouds with great glory,
 is said to be immediately after the tribu-
 lation of those days; that is (as I am
 wont to expound it). soon after the long
 tribulation of the Jewish nation shall be
 ended: But their tribulation shall not
 end till they be converted: ergo, their
 conversion must needs precede the sign of
 the son of man in heaven there men-
 tioned. Here I stick, pag. 766.*

But though we should suppose this
 notion of Mr. Medeto be solid (of which
 yet we see he himself was very doubt-
 ful) yet this would be no contra-
 diction to the pouring out of the spi-
 rits being one means of that conver-
 sion of the Jews, though the ap-
 pearing of the sign of the son of man
 should be another.

3. Another thing I proposed to enquire into, is, Whether the Jews at the time of their general conversion, will gather together in bodies, from the several places of their dispersion in order to a returning into their own land to possess it. And that they will, seems very evident from that Prophecy formerly mentioned, *Isa. 11. 11, 12.* *It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, from Pathros, and from Cush, from Elam and from Shinar, from Hamath, and from the Islands of the Seas. And he shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Juda, from the four corners of the earth.* That this Prophecy respects the recovery of the Jews in the times of the Messias, is the sense of both Jewish and Christian Authors of best account. And it looks very oddly to understand their

their recovery here spoken of, from *A* *syria, Egypt, &c.* of the recovery of a few only of that nation from infidelity in the Apostles days.

Again, *Ezek. 36. 24, 25.* *I will take you from among the heathen, and gather you out of all countreys, and will bring you into your own land. Then will I sprinkle clean water upon you, &c. chap. 37. 21, 22.* *I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation upon the mountains of Israel, and one King shall be King to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, ver. 25.* *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and they shall dwell therein even they and their children and their childrens children for ever, and my servant David shall be their Prince for ever.*

These

These Prophecies must needs relate to Events of providence in Gospel times, because they were to fall out under the reign of the Messias, which was signified by *David's being a Prince among them for ever*, as all Expositors acknowledge. But I will proceed to other proofs, which perhaps may give further satisfaction in this point; and they shall be of that nature which tends to shew, that the Jews shall be possessed of their own land so, as to be no more cast out of it or dispossessed; a thing which has never yet happened.

To this purpose is the Prophecy of Amos, ch. 9. 14, 15. *I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.* This last saying, they shall be no more
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pulled up out of their land, shews plainly this Prophecy speaks of such possession of their land as they never enjoyed yet, but shall enjoy hereafter.

The Prophet *Jeremy* hath also Prophesied of the rebuilding of the City *Jerusalem*, with a particular description of the compass and borders of it, and then concludes, saying, *it shall not be plucked up nor thrown down any more for ever, Jer. 31. 40.* And matter of fact shews it was never so built yet, and therefore this Prophecy remains yet to be fulfilled. To say this is a Prophecy of the stability of the Catholick Church under its Type *Jerusalem*, is a strangely strained interpretation, considering that the compass of this City is so particularly and expressly set out as it is. As when its said, *it shall be built from the tower of Hananeel unto the gate of the corner: and that the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath, &c. ver. 38, 39.* No man will

will say these are the dimensions of the Catholick Church.

Again, God hath said that the ordinances of heaven concerning the Sun, Moon and Stars in being lights to the world, *shall as soon cease, as the seed of Israel cease from being a nation before him for ever, Jer. 31. 35, 36.* So that the time will come when they shall be a nation, and then never cease being so as long as the world endures. And indeed this is nothing but what God antiently promised to *Abraham, Isaac and Jacob*, and their seed for ever. *He hath remembred his Covenant for ever, the word which he commanded to a thousand generations. Which Covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a Law, and to Israel for an everlasting Covenant: saying, unto thee will I give the land of Canaan, the lot of your inheritance, Psal. 105. 8.*

The disobedience and unbelief of the posterity of these Patriarchs, hath indeed once and again interrupted their fruition of this promise, but not



cut off the intail which lasts to a thousand generations, if the world should last so long; for as often as they shall repent of such disobedience, so often has God promised to bring them back again into this land which he gave them by an everlasting Covenant. Thus Dent. 30. from ver. 1. to ver. 6.

It shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven: from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee

into

into the land which thy fathers possessed, and thou shalt possess it: and he will multiply thee, and do thee good above thy fathers.

So that according to this general declaration of the mind and purpose of Almighty God touching that people, when ever they shall repent and return to God, and become obedient, as we justly presume they will when they shall be converted to the Christian faith, then will he gather them, though dispersed and driven to the uttermost parts of heaven, and will bring them again to their own land. And this proceeding of God, is but agreeable to another general rule of his proceeding with nations, delivered by the Prophet, *Jer.* 18. 7, 8. *At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

Yea, We may go yet one step farther, and say, that Almighty God has foretold or promised by his Prophet, that he himself will enable that people to perform in his time the condition on which he has promised to restore them to their land, and of their continuance in it, so as never to be again dispossessed of it, so long as there is a nation upon earth. *Jer. 32. from ver. 37. to 41. I will gather them out of all countries whither I had driven them, and bring them again to this place, and cause them to dwell safely; and will be their God, and they shall be my people. And I will give them one heart and one way that they may fear me for ever; and will make an everlasting covenant with them, that I will not turn away from them to do them good; but will put my fear into their hearts, that they shall not depart from me. Yea, I will rejoyce over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul.*

Here we may perceive that God speaks to them, or of them as a nation,

tion, in the several things here promised. As he promised to gather them out of all other countries, and to bring them into their own land to plant and settle them there ; so in order to this he hath promised we see, so to put his fear into their hearts, as never nationally to depart from him any more as they have done.

Thus we see what reason we have to believe that Almighty God will convert and bring back again the dispersed Jews into the land of *Canaan*, and to settle them there.

How they shall draw into a consent to gather together at the same time, and in many distant places of the world, East, West, North, and South, will not be hard to understand, if we suppose what was suggested in the last foregoing head of discourse to be true, touching Gods raising up men among them extraordinarily inspired and assisted by him for this business, as we may well conceive, will not only be by opening the Scriptures to them to convert them to the Christian Faith,

but also to excite them to return to their own land in order to their re-settlement in it; a thing so much spoken of in the Prophets. And as God stirred up the hearts of the people at the end of the 70 years captivity to go out of *Babylon* unto *Jerusalem*, *Ezra* 1.5. so no doubt but he will stir up the hearts of those Jews also, to return to their own land, out of their several dispersions when the time appointed for it is fully come, and when they have a call and invitation to it from God by some signification of his will, which they shall understand for such.

And when we read some Prophecies we shall find them very apt to incline us to think that some of those men raised up, and extraordinarily assisted by God, will be imployed by him and chosen by the people, to call them together and to conduct them to the holy land. And such is *Hos.* 1. 11. for one, where it is laid, *Then shall the children of Juda and the children of Israel be gathered together and*

appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel. In this return we see the children of *Juda* the two Tribes, and the children of *Israel* the ten Tribes will be united and return together from their dispersion: for which cause this in probability cannot be meant of the Jews return from the 70 years captivity, in which the ten Tribes did not return with the two, as is generally held. And there seems to be sufficient ground for this opinion in Scripture; for we find it expressly said concerning those that did return upon the liberty granted by *Cyrus*, that they were those who had been carried away by *Nebuchadnezzar* King of *Babylon*, both in *Ezra* 2. 1. and *Neh.* 7. 6. and those we know were the two Tribes, who went not into captivity till above a hundred and twenty years after the ten Tribes were captivated by the King of *Assyria*. And there is this further assurance that they did consist of the two Tribes, because they took

took account of them particularly, and Registred them by their Genealogies and families, as appears in the chapters forecited. And its said they came to *Judah*, every one to their own City. Its probable that the ten Tribes having continued in *Media* more than 120 years, and became long settled there, and they all dead long before, which personally came out of the kingdom of Israel, they might not have so much zeal as upon the account of Religion, to return to a ruined countrey. It is believed this was the case with many of the two Tribes, though they had not continued in captivity much above half so long. If this was not the case of many, either of the Ten or of the two Tribes, or of both, how came Jews out of every nation under heaven to be resident at *Jerusalem* on the day of Pentecost? *Acts* 2.5. but that they were born in those nations, of Parents whose Predecessors settled there after they were carried captive thither. For we do not read that they

they were as yet compell'd to any such dispersion by the *Romans*. And when *St. James* directs his Epistle to the ten Tribes scattered, and *St. Peter* one of his likewise to the strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*, they doubtless had respect to the Jews which had voluntarily settled themselves in foreign nations after they had liberty of returning out of them, among whom the Apostles had been to preach the Gospel. And besides, there were many no doubt both of the ten Tribes and of the two, which did escape the captivities of the Kings of *Assyria* and *Babylon*, by flying into *Egypt* and other neighbouring countries, till that storm was over, who yet might return into their own land again afterwards, especially when they saw those of the two Tribes resettled in it, and yet the gross of the ten Tribes still abide in those lands whither they were carried. And those so returning may sometimes in Scripture-stile, bear the denomination

tion of the Twelve Tribes, as a part many times does of the whole. I might here add unto these things that of *Esdra*s in his 2 book, *ch.* 13.v. 40. and so on, touching the ten Tribes, and how they disposed of themselves after they came into captivity, and of their continuance there until the latter times. And although I can lay no stress upon what he says in all the circumstances of it; yet considering that he was one of those who returned out of the *Babylonish* captivity; and considering that he wrote his Books after that return, it argues that it was his opinion, and probably the opinion of the rest of the Jews with him, that the ten Tribes were not at that time returned out of the countreys whither they had been carried captive. And their opinion herein is the more considerable, because of the opportunity they had of coming to the knowledge of the return of the ten Tribes, if there had been any such thing at that time. And since the Scripture gives so full and so particu-

particular an account of the return of the two Tribes, it seems altogether improbable they should be totally silent concerning the return of the Ten, which were so much the major part of the body of that nation, if they had indeed returned as the other did. I have said thus much on the by, to shew how altogether improbable it is that the ten Tribes did return with the two out of their captivity: And if they did not, then what the Prophet here says touching their being gathered together, and their appointing one head over them both, and touching their coming up out of the land together, must relate to some other time and action. And if none other can be named wherein they did so since they went into captivity at the first, then there must needs be a great probability at least that that part of this Prophecy is yet to be fulfilled, and does belong to their last and general return out of their long dispersion.

One thing indeed is objected against this opinion, *viz.* that the
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gross of the ten Tribes never returned out of captivity since they went into it; and that is, that no certain account can be given where they are. But there is no account, neither can be given, when or to what place they did return, or where they have been since: and that is as good an argument that they never have returned, as that objected is that they have, and as I think much better. But for further satisfaction in this matter, I shall offer two things to consideration.

I. That Almighty God has declared that he would make a great difference between his casting off the two Tribes and the Ten, in point of their continuance in their respective captivities. *Hos. 1. 6, 7. I will no more have mercy upon the house of Israel, but I will utterly take them away: but I will have mercy upon the house of Juda, and will save them by the Lord their God.* And yet in *ver. 10. & 11.* following, he declares also that at the last

last he will save the house of Israel the ten Tribes, out of captivity, as well as the house of *Juda*. So that his saying he would no more have mercy upon the house of Israel, and yet would have mercy upon the house of *Juda*, seems to import no more here, but that the captivity of the ten Tribes should be of very long continuance, indeed so long as that it should look like as if God had quite cast them off; whereas the house of *Juda* should be saved out of theirs, in a few years comparatively.

II. There seems to be an intimation in the Prophecy of *Esaïas*, that the condition of the ten Tribes would be such as that they should seem to be utterly lost, and their being in the world so obscure, as scarcely to be known by the two Tribes themselves where they had been untill the time of the general conversion both of them and of the two Tribes also. *Isa. 49. 21. Thou shalt say in thine heart, who hath begotten me these, seeing*
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I have lost my children, and am desolate a captive, and removing to and fro and who hath brought up these? behold I was left alone, these where had they been? Thou shalt say in thine heart; that is, *Sion* shall think so: for *Sion* is spoken to here, as appears from ver. 14. and so on. And *Sion* or *Jerusalem* was the mother City, and the other cities in *Israel* her daughters, and their inhabitants her children. And when she says, *who hath begotten me these, seeing I have lost my children? who hath brought up these, and these where had they been?* The two Tribes being frequently in Scripture meant by *Sion*, seem to be brought in here speaking thus concerning the ten Tribes as seeming to them to have been lost, until *Sion* now at last sees them to her admiration to appear.

But having said thus much on the by, I shall now return and proceed with what I was about, which was to shew that its very probable that some men extraordinarily assisted by God, will be raised up to conduct the *Jews*

out

out of the places of their dispersion into their own land, at the time of their conversion and restauration.

Mica 5. 5, 6. will incline us likewise to think, that some extraordinary men will be raised up to conduct the *Jews* in their last return from their dispersion, the words are these; *This man shall be the peace when the Assyrians shall come into our land: and when he shall tread in our Palaces, then shall we raise against him seven shepherds, and eight principal men, and they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: and thus he shall deliver us from the Assyrian, when he cometh into our land and treadeth in our borders.* There was never any such thing yet done, I conceive, by the *Jews* against the *Assyrians*, when he came into their land or trod in their borders. Not when he besieged *Jerusalem* in *Hezekiah's* time; for the destruction of his Army then was not by the sword of men, but by an Angel of the Lord. Nor when he besieged

Samaria three years and took it and other Cities belonging to the twelve Tribes ; for then they were overcome and carried captive by him into his own dominions. And to understand this Prophecy of the Churches spiritual victory over her spiritual enemies, seems to be an over straining of the Prophets words altogether. And therefore this Prophecy in all probability must refer unto a time and action yet to come, and as it is likely points to what shall befall the *Assyrians* when they shall oppose the *Jews* return to and re-settlement in their own land. And the seven shepherds and eight principal men here mentioned, must in all probability be meant of such as shall be Leaders and Commanders among the *Jews* in their last return from their long captivity and abject condition, to their own land. Its evident the thing here Prophefied of was to be done in the times of the Messiah: for *the man* which this Prophet says should be *their peace* when the *Assyrian* should come.

come into their land, is *he that was to come out of Bethlehem, and to be the ruler in Israel, ver. 2.* which is Christ, *Mat. 2. 6.*

To these we may add the Prophecy of *Obadiah, ver. 21.* *And Saviours shall come upon mount Zion to judge the mount of Esau, and the kingdom shall be the Lords.* By *Saviours* here we are, I conceive, to understand temporal *Deliverers*, for such are called *Saviours* in Scripture, *Nehem. 9. 27.* *2 Kings 13. 5.* *Isa. 19. 20.* and such will they be whom God will raise up as his instruments to save the *Jews* by conducting them out of their last captivity and dispersion, and by foiling the *Edomites* in opposing them in it. The issue of which salvation to the *Jews*, and victory over the *Edomites*, will be the setting up of Christs kingdom there as in other parts of the world, of which more afterward. That by *Saviours* here which shall come upon the mount of *Esau*, is meant temporal deliverers, we have reason to believe, because they shall

116 *Of the State of the Church,*

come there to judge it. And what is meant by that we may understand by what is said in the 18.ver. *the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.* And that the mount of *Esau* was ever yet thus judged by the house of *Jacob*, I think does no where appear, which argues this Prophecy to relate to the times of the *Jews* restauration.

CHAP. V.

Of the opposition which the Jews will meet with from their enemies after their Conversion in their attempting to possess their own land: and of the event of that opposition in a compleat victory over, and a total overthrow of those enemies. To which is added something by way of digression.

FOrasmuch as it is very probable that the *Jews* upon their Conversion, will return in a body or several bodies towards their own land, under the conduct of several eminent men ; Then our next enquiry will be,

1. Whether they will or can go in peaceably to possess their land? or whether they shall not meet with very great opposition in this attempt after their Conversion?

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2. Whether the event of that opposition will not be a compleat victory over, and a total overthrow of those their opposers?

For the first of these ; when we consult the Scriptures in this matter, they will incline us to think that the *Jews* will be opposed and encountred in a hostile manner, with Armies and great numbers of men, when after their Conversion they shall attempt to return to their own land, and to repossess it. And its probable that those forces of the enemy, will not engage only against the *Jews* now become Christians, but also against the Christian *Gentiles* of the Reformed Churches, who probably may then joyn with the *Jews* against the common Enemy.

And here for our clearer understanding this matter, we may do well to look back and reflect upon what hath been said in our third chapter, to shew that the times of the *Jews* dispersion and their abiding in unbelief, will

will be run out much about the same time, in which the times of the reign of the Beast, set out in the book of Revelations, will come to a period, and his final overthrow be at hand. I have already shew'd that upon the pouring out of the fifth Vial upon the seat of the Beast, his Kingdom will be full of darkness, and that the face of his affairs will look with a sad countenance, as being in a very declining condition, which will make those of his kingdom to gnaw their tongues for vexation and anguish. And then when upon the heels of this, the sixth Vial comes to be poured out upon the great river *Euphrates*, and way is thereby made for the gathering together and return of the Jews as then converted, the kingdom of the Beast which was full of darkness before, will now be farther alarm'd with apprehension of further danger approaching. Whereupon they will bestir themselves all they possibly can to prevent that danger, and to uphold their tottering kingdom.

dom. And to that end Emissaries will be dispatch'd by the Dragon, Beast and false Prophet, to the Kings of the earth and of the whole world to gather them to the battel of the great day of God Almighty: that is, The utmost endeavours will be used by the red Dragon, or the Devil, to engage the Infidel and Pagan parts of the world; and by the Beast and false Prophet, to engage the Antichristian part of the world against the Orthodox Christians, both Jews and Gentiles.

And here as it seems, two things will concur to make this association and combination of the enemies of the truly Christian Church, to be very great and very threatening to them. 1. The one is the extraordinary endeavours of the enemy themselves to bring vast numbers together in several Armies, to be near one another in order to the assisting each other against the Orthodox Christians, to eat them up and root them out at once, as we see here by their sending

sending to solicit and excite the Kings of the earth and of the whole world to battel against the Church of God. 2. The other is the design of God in the ordering of his providence to bring these enemies of his people together in such vast numbers and in so formidable an appearance as will then be made, to the end they may be destroyed together, and their strength broken at once; and that the mighty hand of God for his people and against their enemies may be so conspicuous and notorious, that the sound thereof may go into all the earth, as one means with other, of converting the nations of the world from Paganism to Christianity, and for the bringing in the fulness of the Gentiles as we shall see afterwards. Though the preparations for war, and the gathering together of armies against the Church will proceed from the enraged malice of their enemies, yet the great God will by an over-ruling hand of Providence, dispose of their motion so
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122 *Of the State of the Church,*

as shall best conduce to his ends. And accordingly we see that though the messengers of the Dragon, Beast and false Prophet, are sent out to gather the Kings of the earth and of the whole world to battel; yet its said that *He*, to wit, the great God himself, gathered them together into a place called *Armageddon*, Rev. 16.16. And to this that of the Prophet *Joel* seems well to agree, chap. 3. 1, 2. *Behold in those days and at that time when I shall bring again the captivity of *Jerusalem*, I will also gather all nations, and will bring them down into the valley of *Jehosopha*, and will plead with them there for my people and for my heritage *Israel*, whom they have scattered among the nations, and parted my land.* And in the 9th and following verses, the Prophet seems to foretell what great preparation will be made against the Church of God in those latter days, but withal seems to challenge them to do their worst, and to muster up all the force they can, and to arm to the utmost. *Proclaim ye*

this among the Gentiles ; prepare war, make up the mighty men, let all the men of war draw near, let them come up. Beat your Plough-shares into swords, and your pruning hooks into spears : Let the weak say I am strong. Assemble your selves and come all ye heathen, and gather your selves together round about : thither cause thy mighty ones to come down, O Lord : Let the heathen be awakened, and come up to the valley of Jehosaphat ; for there will I sit to judge all the heathen round about. This in the 14. ver. is called the valley of decision, a place where the cause depending between the Church of God and her enemies, will be *decided* and put to an issue : for there, saith the Lord, will I sit to judge the Heathen round about.

And it is not unlikely but that what is said in *Revelations* the 16. touching the gathering the Kings of the earth and of the whole world to *Armageddon*, and what is said in *Joel* 3. of God's gathering all nations into the valley of *Jehosaphat*, may respect the

the same thing both for time, place and action, though called by different names. For the name of the place seems to be given from the future event of that great Congress or meeting, and not because there was any place called by the one name or the other antecedently to these Prophecies. For that which in *Joel* *ver.* 12. is stiled the *valley of Jehoshaphat*, is in *ver.* 14. called the *valley of decision*, or the *valley of Concision* or *threshing*, as it is in the margent. And this name without doubt respects the future event of that assembly, because the controversie between the Church and her enemies, will there and then be decided, by the enemies being threshed and cut off. And the like may be said of *Armageddon* as the name of the place where the Kings of the earth and of the whole world shall meet; for this name seems to be given to the place of their meeting from the future event of it; *Armageddon* signifying *devoted to destruction* or *causing desolation*, according to

Expositors. And the gathering together all nations, as in *Joel*, and the gathering the Kings of the earth and of the whole world together, as in the *Revelations*, is much the same thing. And it is the more probable still that both these Texts, that in *Joel*, and this in the *Revelations* aim at one and the same thing, because the Agents then to be employed by God, are in both Prophecies called upon to *thrust in their Sickles and to gather the clusters* which will then be fully ripe, as we may see, *Joel* 3. 13. *Rev.* 14. 18. and 19. 15. For those things which concern the use of the *Sickle* and *wine-press*, though mentioned in other chapters in the *Revelations* than that where we read of the gathering of the enemies forces together to the battel at *Armageddon*, yet they refer to the same execution which will be done upon the Churches enemies there and then, according to the Judgment of Expositors.

Almighty God in his over-ruling Providence, will, as I say, have his hand in gathering the main strength of the Churches enemies together at this time, as well as they will themselves; but for quite different ends *they* to destroy the Churches strength at once; but *he* that they may be broken to pieces like a Potters vessel never to be repaired again. For thus run the Prophecy in *Mic. 4. 11, 12.* *Ne also many nations are gathered against thee, that say let her be defiled, let our eye look upon Sion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as sheaves into the floor: and thresh, O daughter of Sion.* To this great and famous time and action that Prophecy seems to refer, *Isa. 24. 21, 22.* *It shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the King of the earth upon the earth: and they shall be gathered together as prisoners are gathered in the pit.* And so does that Prophecy likewise, *Zeph. 3. 1.*

For my determination is to gather the nations; that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

Thus much of the opposition which the Jews after their conversion are like to meet with in their return to their own land, and of the opposition which the Christian Gentiles of the reformed Churches, are like to meet with in their joyning with them and assisting them: or however in their defence of the common cause of Christianity at the same time.

2. I come now to enquire into the issue or event of this opposition, and of the great preparations that will be made for it. And our enquiry shall be whether the issue and event of this opposition against the Church, will not be a compleat victory of the Church over her enemies, and a total overthrow of those her opposers. These Scriptures now insisted on we see speak of a very great congress or
gather-

gathering together of the forces of many nations in the latter days, against the Church of God. *Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision,* saith the Prophet Joel 3. 14. If the question be what defence the people of God when thus assaulted by the strength of the whole world in a manner, will make, or which will be made for them? To this the Prophets words may be an answer, where he says, *When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.* Isa. 59. 19. When he shall come in like a flood, threatening to overflow all, and to carry all before him like a flood, against which there is no resistance, and shall perhaps despise all the resistance the Church is like to make; Then will be the time when the spirit of the Lord will lift up a standard against him. What we are to understand by that, shall be considered presently. In the mean time let us enquire when this shall be,
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that the enemy shall thus come in like a flood, and when the spirit of the Lord will lift up a standard against him. And we shall find it will be at the time of the Jews deliverance from their blindness and infidelity, if we compare these words of the Prophet, and those in the next verse, with *Rom. 11. 25, 26.* for at that time when the enemy shall thus come in, and the spirit of the Lord thus lift up a standard against him, *the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob.* For so we find these two things coupled together in the 19 and 20 verses of *Isa. 59.* And we find also by the Apostles words in the fore-cited place of *Rom. 11. 25, 26, 27.* that this will be at the Jews restauration and deliverance from their blindness. For he says, *I would not, brethren, that ye should be ignorant of this mystery, that blindness is happened to Israel in part until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, there shall come out of Sion*

130 *Of the State of the Church,*

*the deliverer, and shall turn away
godliness from Jacob: for this is
covenant unto them, when I shall turn
away their sins.*

By the spirits lifting up a standard
against this formidable enemy, is
meant his making war against him,
for a standard is an ensign of war,
he will oppose and withstand him
yea, so check and resist him as to
put him to flight, as it is in the Ma-
gin. We see the opposition that will
be made against this enemy, by which
he will be put to flight, is ascribed
wholly to the Spirit of the Lord, and
not to his people against whom the
enemy will bend his forces. Not
if they would do nothing to defend
themselves and to offend the enemy,
but the ascribing the matter only to
the Spirit of God, signifies that the
defence of his people, and the shame-
ful baffling of their enemies at that
time, will be the work of the Spirit
of God chiefly. There will be
much done in this great action in an
extraordinary way and out of the
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usual road of human power, as will minister occasion unto men to attribute and ascribe the Churches victory over her enemies, unto God only, as fighting for them.

And that seems to be the meaning of the Vision which the Prophet saw when he says, *Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury it upheld*

132 *Of the State of the Church,*

me. And I will tread down the people in mine anger, and make them drunk in my fury, and will bring down their strength to the earth, Isa. 63. 1—6.

The Prophet in the words foregoing at the end of the former chapter had said, *behold the Lord hath proclaimed unto the end of the earth, say to the daughter of Sion, behold thy salvation cometh, &c.* And here he sees in a Vision an instance how that salvation will be brought about, to wit, in such an extraordinary and unusual way, that little other shall appear in it than the hand and mighty work of God. And therefore the worker of this deliverance that is mighty to save, is said to have trodden the wine-press *alone*, and that of the people there was *none with him*. He only appears as having his garments stained with the blood of his peoples enemies, as if the execution upon them lay wholly on his hands. And altho' *Edom* and *Bozrah* be here only named, yet it is but as a particular instance of that victory and conquest which will

will be obtained by Christ at last over the enemies of the Church in general, as Expositors also do think. For so *Idumea* or *Edom* is in like manner instanced in, when yet the destruction of the enemies of the Church in general is foretold by the Prophet, *Isa. 34. 1.* Come near ye nations to hear, and hearken ye people. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroy'd them, he hath delivered them to the slaughter. The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll. For my sword shall be bathed in heaven: behold it shall come down upon *Idumea*, and upon the people of my curse to judgment. And *Edom* is thought the rather to be named, when judgments are denounced against the Churches enemies in general, because the *Edomites* were frequently more vexatious to the Jews than others, as being their near neighbours and irreconcilable enemies.

Nor is it likely that these Prophecies under their majestick and lofty circumstances, received their accomplishment in that overthrow which *Judas* gave the children of *Esau*, by which he is said to have *abated their courage*, 1 *Mac.* 5. 3. For that was so far from a total subduing of them, as that the Jews were massacred by them at two several times after this, as we have it from *Iosephus*, lib. 4. cap. 11. & lib. 5. cap. 1. of the wars.

And it is the more likely that the victory over the *Edomites* here described, refers to that overthrow of the Churches enemies more generally considered, which is described by the Spirits lifting up a standard against them when they shall come in like a flood, mentioned before, *Isa.* 59. 19. because the words immediately foregoing, in *ver.* 16, 17, 18. do so much harmonize and agree with what is said concerning the triumphant victory over the *Edomites* before rehearsed, as they do no where else in the whole Bible. For as it is
said

said *ch.* 63. 5. and I looked and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me, and my fury it upheld me: so it is said in *ch.* 59. 16, 17. that he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak, &c.

Another Scripture which seems to agree with these in shewing that the general victory which the Church in the latter days shall obtain over her enemies, will be brought to pass so, as that it will appear plainly that Almighty God, that Christ the King of his Church does interpolate and concern himself in it after a more immediate and extraordinary manner than what has been usual at other times, is *Rev.* 19. Where the Vision

136 Of the State of the Church,

which St. John there relates, seems to be that of the Battel of the great day of God Almighty, spoken of chap. 16. to which the Kings of the earth, and of the whole world had been invited and solicited by the Emissaries of the Dragon, Beast and false Prophet. For it is said at the 19. ver. *I saw the Beast, and the Kings of the earth, and their armies gathered together to make war against him that sate upon the horse, and against his army.* And the Royal General of the Armies that shall engage against the Armies of the Dragon, Beast and false Prophet, is described among other things, by his *vesture as dipt in blood, ver. 13.* as that Royal victor also was which came from *Edom*, and which trode the wine-press *alone*, by doing of which his rayment was stained with blood. Which two Versions seem by their agreement to relate to, and to point at the same thing. Now the appearance of Christ as in garments dipt in blood, when in a warlike posture engaged against ene-

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mies, must needs signifie the great slaughter of those enemies to be made, or as already made by him. And when his garments only appear in this bloody hue, but the garments of his Soldiers that follow him upon white horses, to remain *white and clean*; what can it betoken less than that the slaughter of those enemies will be owing principally to him their General?

But besides this, the Armies of the Dragon, Beast and false Prophet, are said to be *slain by the sword proceeding out of the mouth of him that sat upon the horse*, but not one word of their being slain by his souldiers, *ver. 21.* And what can this signifie less than that the slaughter of those enemies will appear to the beholders to proceed more from him, and what he will do in that day, than from his souldiers and followers, or from what they shall do. And when we consider that and other Prophecies concerning Christ, which we have in *Psal. 110. 5, 6. The Lord at thy right hand shall strike through Kings in the day*

138 *Of the State of the Church,*

day of his wrath: he shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the head over many countreys: I say, when we consider this, we have great reason to think, that the slaying of his enemies with the sword of his mouth in this place and upon this occasion here mentioned, must needs signifie a temporal destruction which they shall receive from him at the battel of that great day of God Almighty, which is as likely to be as much or more the day of his wrath, than any on this side the day of the general judgment of the world.

And if what the rider of the white horse is here said to have done against the *Beast*, and the Kings of the earth, and against their armies, be the effect of the pouring out one of the seven Vials (as it seems to be the effect of the last of them) then we cannot understand by his slaying them with the sword of his mouth, the conversion of Christs enemies to him, unless we can conceive how their

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their conversion should be a plague: for the *seven Vials are the seven last plagues*, Rev. 15. 1, 6, 7, 8. Nor can I find any where in Scripture that the word *slaying* by the sword of Gods mouth, or the breath of his lips is used in so favourable a sense, as to signify the conversion of men from sin, but always either for his denouncing evil against them, or for the execution of it at his pleasure or appointment.

And it is not unlikely but that the enemies of the Church at such a time as this, when the Kings of the earth and of the whole world have brought their Armies together, may so far out number those of the Church, that unless the Lord of Hosts himself should by some extraordinary acts of providence engage for the one, and against the other, the Church would be in great danger of being devoured by her enemies. So that as the case may then be, there may be a kind of necessity for God to interpose and concern himself in some extraordinary way for the deliverance of his Church

Church by destroying their enemies.

But besides this, Almighty God appearing thus visibly by some token of his power and presence in the behalf of his Church and people, and against their enemies, will serve as another great design of his grace and favour towards the world; and this is in making such proceeding of his to be a means of convincing the world in general, that the God of those Christians for whom he thus wonderfully appears, is the only true God, and their Religion the only true Religion, upon account of which they will be drawn to learn it of them. There are many Scriptures which give intimation of this, some of which I intend shall be considered in the next chapter.

And as the Scriptures already insisted on tend to put us in expectation that Almighty God will do something extraordinary for the deliverance of his people and for the destruction of their enemies in that day

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when the Churches enemies shall associate, combine and gather themselves together against them, from all parts of the world as it were; so there are other Scriptures which seem to give us some hints touching the way and manner how Almighty God will do this without any extraordinary hazardous engagement of his people against the numerous hosts of their enemies.

The one of which is the enemies falling out among themselves, and falling foul upon one another, instead of prosecuting their design against the Armies of the Christians. For when Armies not only of several nations, but also of several *different* false religions shall be brought together, it is not hard to imagine how easie a thing it is with God to mingle a perverse spirit among them, as he threatned to do among the *Egyptians*, saying, *I will set the Egyptians against the Egyptians; and they shall fight every man against his brother, and every one against his neighbour; city against city,*

142 *Of the State of the Church,*
city, and kingdom against kingdom
Isa. 19. 2. And as he did when these
nations, the children of Moab, Ammon,
and mount Seir, combined
themselves and came against Jehoshaphat
King of Juda. For when their
Army and the Army of the King of
Juda were near meeting and en-
gaging, the Lord set Ambushmen
against the children of Moab, Ammon,
and the inhabitants of mount Seir: for
the children of Ammon and Moab, stood
up against the inhabitants of mount Seir,
utterly to slay and to destroy them. And
when they had made an end of the in-
habitants of Seir, every one helped to de-
stroy another, 2 Chron. 20. 22, 23. And
I do not know but that the place in
which God in *Joel 3.* sayes he will
gather all nations, and there to plead
with them for his people, and there
to sit and judge them, is called the
valley of Jehoshaphat, not so much for
that there is any place so called else-
where in Scripture, as because the
way by which God will bring them
down and subdue them, is likely to
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be the same in a great measure, by which he destroy'd the three confederate Armies which came against *Jehosaphat* and his kingdom, to wit, by dividing them and setting them one against another.

And that Almighty God will in this way and after this manner cut off and destroy the enemies of his Church in those latter times, of which we are speaking, is plainly foretold by several of the Prophets. As by the Prophet *Zachary* for one, *ch. 14. v. 13.* *And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.* And that this Prophecy respects what is to be done in the latter days against the enemies of the Church, we may easily believe when we consult the foregoing and following words.

See the like foretold by another Prophet, *Hag. 2. 22.* *I will shake the heaven and the earth, and I will overthrow*

throw the throne of kingdoms, and will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother. Mark that. These two Prophets prophesied after the Jews return out of the 70 years captivity, and we cannot say this Prophecy was fulfilled by any thing done in the time of the *Maccabees*, or since, and therefore is yet to be accomplished.

Add to these a Prophecy of the destruction of *Gog* and his Armies, when he shall come against the land of *Israel* in the latter days with his numerous bands from *Mesbech* and *Tubal*, from *Persia*, *Ethiopia*, *Libya*, *Gomer* and *Togarmah*. *Ezek.* 38. 21. I will call for a sword against him throughout all my mountain, saith the Lord God: every mans sword shall be against his brother,

We may further add *Mica* 5. 6. formerly mentioned, reading the words according to the Margin, which then will

will run thus. *And they shall waste or eat up the land of Assyria with the sword, and the land of Nimrod with her own naked swords: thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth in our borders.* Thus shall he deliver us; that is, thus shall Christ deliver us: for it is the He which the Prophet had said should come out of *Bethlehem* and be *Ruler in Israel*; whose goings forth have been from everlasting, *ver. 2.* and who shall be great to the ends of the earth, *ver. 4.* and he who shall be the peace when the *Assyrian* should come into their land, *ver. 5.*

This way of dividing the enemies of the Church one against another, seems to be designed to be put in execution upon the pouring out of the *seventh vial* into the air over the Armies of the Kings of the earth and of the whole world, when they are gathered together to the battel of the great day of God Almighty, and against the Rider on the white horse

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and his Army. For upon the pouring out of the seventh Vial its said, that the great City was *divided into three parts*, Rev. 16. 17, 19. And what is the great City here but the same which in *chap. 11. 8.* is said to be *the great City, spiritually called Sodom and Egypt*, to wit, the Papal jurisdiction, according to Expositors. And what can be better understood by its being divided into three parts, than that the Antichristian party, and their adherents, will at that time become divided into three parties in opposition to one another, and so fall foul upon each other, as part of the effect of the pouring out of that Vial? And if the Rider of the white horse do but *call for such a sword as this*, as the Lord saith, *he will call for against Gog and his bands*; that sword of his mouth will be sufficient to slay his enemies, though his followers should be no more concerned in the execution, than *Jehosaphats Army* was when they only stood still to behold the salvation of the Lord while

while he only fought for them, by causing their enemies to destroy one another. I do not say they will not be concerned in it any more than those were: but forasmuch as the Rider on the white horse only has his vesture dipt in blood, while the clothing of his souldiers is clean and white, it seems to intimate that those souldiers of Christ will have little share in the execution of judgment upon their enemies in that great battel, in comparison of what will be done and performed by Christ himself. I have troden the wine-press alone, and of the people there was none with me; for so Christ is brought in, saying, if that be meant of him in Isa. 63. 3. And if such other things shall happen upon the pouring out of the seventh Vial as we find foretold in St. Johns Prophecy concerning it, and in other Prophecies which seem to refer unto the same time, it need not seem strange to us that the Armies of the enemies of Christ and his Church, though never so numerous and for-

148 *Of the State of the Church,*

midable, should fall into distraction, confusion and tumult. For upon the pouring out of that Vial, it is said, *there were* (i.e. there will be) *voices, and thunderings, and lightnings, and there was a great earth-quake, such as was not since men were upon the earth, so mighty an earth-quake and so great. And there fell upon men a great hail out of heaven, every stone about the weight of a talent, Rev. 16. 17, 18, 21. And when all nations shall be brought down to the valley of Jehosaphat, where there shall be multitudes, multitudes in the valley of decision as it is in Joel, or tumults, tumults, noise, noise, as some others read it: when the Sun and the Moon shall be darkned, and the Stars shall withdraw their shining: when the Lord shall roar out of Sion, and utter his voice from Jerusalem: when the heavens and the earth shall shake as it is there: When the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; when by fire and by his sword*

sword the Lord shall plead with all flesh, so that the slain of the Lord shall be many, as it is in *Isa. 66. 15, 16*. I say, when such things as these shall befall the Armies at *Armageddon*; it will be no wonder if they become utterly confounded and distracted like men that do they know not what, mistaking their friends for foes.

For we find in Scripture that huge Armies upon far less occasion, have been so amazed, affrighted and confounded (when God would have it so) as that the souldiers of the same host have turned head upon one another, and fled. Thus the huge host of the *Midianites*, and the *Amalekites*, and the *children of the East*, though they were like grass-hoppers for multitude, they and their Camels without number as sand on the sea shore: yet when but three hundred of *Gideons* men did but break so many pitchers with lamps in them, and blow their Trumpets, and cry, The sword of the Lord and *Gideon*, they all fled, and not only so, but its said that the Lord set

150 *Of the State of the Church,*
every mans sword against his fellow,
throughout all the host, Judges 7. 22.

At another time the Lord made the host of the *Syrians* in their siege of *Samaria*, to hear a noise of chariots and the noise of horses, even the noise of a great host; upon which they fled for their lives, leaving their tents, horses and asses behind them, besides other booty in abundance, 2 *Kings* 7. 6, 7.

Yea, the *Garison* of the *Philistins* fled, when but only *Jonathan* and his armour-bearer appeared against them, when God had but first caused an earth-quake to be among them, and a great trembling in the host, beating down one another, every mans sword being against his fellow, 1 *Sam.* 14. 15, 16, 20. What then may such an earth-quake produce, which for the greatness will be such as never was since men were upon the earth; especially when accompanied with voices, thunderings and lightnings, and the falling of great hail-stones of the weight of a talent? And yet such things it seems there will be either properly or
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metaphorically, in the Armies of *Armageddon* upon the pouring out of the seventh Vial into the air over them.

To conclude this business, the Lord hath foretold by another of his Prophets, saying, *behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Juda and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. But how? Why, in that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Juda, and will smite every horse of the people with blindness, Zach. 12. 2, 3, 4.* And what confusion must there needs be in those Armies, when both men and horses shall be in such an ill case? I have mentioned *Zach. 14. 13.* once before, to shew that the enemies of Gods people when gathered together against

152 *Of the State of the Church,*

gainst them in the latter days, will fall foul upon one another ; but mark the reason of it there given: *for a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour. At the noise of the tumult the people fled, (saith the Prophet) at the lifting up of thy self the nations were scattered, Esa. 33. 3.*

What is added by way of digression, follows.

From what hath been discoursed in this Chapter we may antidote our selves against desponding thoughts, and being over solicitous in case we see or apprehend the numbers or visible strength of the enemies of the Church, in their preparations and combinations against her, to overmatch her never so much. For her safety and hope of deliverance in times of greatest danger, does not de-
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pend so much upon the Churches visible strength, as upon the power, wisdom, and goodness of Christ, her head and King. *And with him it is nothing to help, whether with many; or with them that have no power, as Asa said to Almighty God, when he engaged against Zarah the Ethiopian, who had an Army of ten hundred thousand, 2 Cbr. 14. 11. There is no restraint to him to save by many or by few, as Jonathan said, 1 Sam. 14. 6. When Jehosaphat was brought to that extremity, as to say in his prayer to God; we have no might against this great company that cometh against us: neither know we what to do, but our eyes are upon thee,* he and his people were as safe, as they would have been in case they had had as great a visible strength as they could wish, 2 Chron. 20.

For, for what end can we think, hath Almighty God by his Prophets declared so long before as he has done, what great and extraordinary things he will at last do for the deliverance of

154 *Of the State of the Church,*

of his Church, and for the bringing down her enemies? Certainly not to take her off from providing for her own defence and safety so far as she can, in all due ways: but when she has so done, he would have her without anxiety of mind to depend upon Christ, *the only Potentate*, and to be *strong in the Lord, and in the power of his might*, who is as much concerned for her, as she is for her self. And when she cannot help and save herself in the ordinary way of humane affairs, then without all doubt he will interpose to help and save her in ways, and by means extraordinary and unusual; and *there is nothing too hard for him*.

And further, if the deliverance of the Church at last by destroying her enemies, will proceed more from what Christ their King and General will himself do therein by extraordinary acts of his power, as the Scriptures before insisted on seem to intimate to us that it will: Then this may dissuade all Christians from

using any undue means for the introducing Christs Kingly Government into the world, or for the setting him upon his throne. For it is not likely to be done by their might and strength, but so as that it shall be truly said, that *he hath done marvellous things: and that his right hand and his holy arms have gotten himself the victory, Psal. 98. 1.* He stands in no need of any unrighteous or irregular help from men, to give him possession of his kingdom in the world. He who hath given laws to his subjects to direct and govern them in all their actions, will never take it well from any of them, if they shall break any of his laws in zeal for him, or to advance his kingdom in the world, as we know some have done by betaking themselves to arms upon an Enthusiastical impulse, without any colour of call from their superiours; to the disturbance of the publick peace, and in affront to the Government under which the Providence of God had placed them. All actions of any thing
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a-like nature, are no honour to Christ Church or his Religion, nor do they tend to the further or advance his interest, in the Govern- world, but greatly to hinder it, and help to make him the more enemies in the world: And it is far unlikely that ever he should by his Providence do any thing extraordinary for the success of irregular and d- undertakings of any who shall there- pretend a zeal for him, as that it may rather be expected, that he should do something extraordinary first, and last, to let the world know that he disowns such persons in such proceedings.

The Scripture saith, *he that believeth doth not make haste, Isa. 28.* He doth not use any indirect means to hasten that which God hath promised, as being impatient of his delay to fulfil and perform it. And therefore all irregular practices of men to hasten the setting up of Christs Kingdom in the world, are an argument rather of their diffidence, and distrust in Christ as King of his Church.

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it may When men will take Christs own
should work out of his hands, and lead the
first way, and go before him in it, as if
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thoughts of Christ himself, as if he had deserted his own Cause in their hands, in leaving them to themselves in their rash undertaking. And it is well if they do not thereupon bring themselves under a strong temptation either to disobedience, or to question whether those grounds upon which judicious and sober Christians expect the Churches great deliverance from the hands of her enemies, be true or no. Nay, it is well if they do not thereby bring themselves to question the truth of the other great doctrines of Christianity, and slip into Atheism as its certain some have done upon occasion of the miscarriage of such a rash undertaking, as that we are now speaking of is.

Let none then out of a hasty and mistaken zeal, and under pretence of ushering the Kingdom and Government of Christ into the world, attempt any thing in order thereto that tends to disturb the public peace, or the subverting of that Government by which the publick peace

is upheld and maintain'd in the world. Almighty God who hath the hearts and lives of Princes, Rulers and Governours in his hands, can easily make what alteration in Governments and Governours he pleaseth, in the nations of the world, when he thinks fit to have it done. And it is a work too big for men of any modesty to undertake that are under government themselves.

Do but observe in all the great alterations which God hath made in States and Kingdoms for the ease and for the deliverance of his people from time to time, and see whether they have been made by the policy or plottings of his people under the government of those that oppressed them, or by the working Providence of God without them. There were Six hundred thousand men of *Israel* in bondage in *Egypt* before they were brought out of it, *Exod.* 12. 37. *And yet they were never perswaded by *Moses*, though he had been among them forty years before they were delivered,

delivered, to attempt their own deliverance, till they could obtain leave from *Pharaoh* their King to *quit their station*. When they were in captivity in *Babylon*, did any of them attempt their deliverance till God stir'd up the heart of *Cyrus* to *give them leave* to return to their own land? *Ezra* 1. And until then, God Almighty would have them *seek the peace of the place* where his Providence had brought them, *and to pray for it*. *Jer.* 29. 7. And the Primitive Christians, though under the Government of cruel persecuting Pagan Emperours, yet never attempted their deliverance by any secret Plots, or publick disturbance, though so numerous as that they fill'd all places as their Apologists have observ'd, but patiently waited till God himself should bring about their deliverance, as he did by *turning the heart of Constantine*, one of their Emperours, to the Christian faith. But in the meantime he declared that his mind and will was, that they should be *subject*

to the Imperial power set over them by Gods Providence, and that not only *for wrath*, or fear of punishment, but *for Conscience sake*, and in obedience to God, who required *every soul of them to be subject to those higher powers*, and to submit themselves to every ordinance of man for the Lords sake, that were not contrary to any command or appointment of his; *Rom. 13. 1 Pet. 2.*

Which by the way, discovers their principle to be corrupt and rotten, who think themselves disobliged from obedience and subjection to any of those Kings whom they esteem to be any of the Ten horns of the Beast *St. John* speaks of, *Rev. 13.* For the Government of the Empire under which the Primitive Christians lived, was in the nature and Constitution of it in reference to Religion, the *Pagan Beast*, with seven heads and ten horns, which *St. John* spake of *Rev. 12.* and yet we see, they were to be subject and obedient to these Rulers, both supreme and sub-

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ordinate, and that out of Conscience to God, in all their lawful ordinances or commands.

But as I was saying, the greatest deliverances which the Church has received from time to time, have been brought about, not by their own contrivance, or by any successful attempts of their power or policy, but by Gods own special work. And when we consider that the deliverance which the Church shall receive at the time of that great turn of affairs, when Christ shall be actually putting down all rule, authority and power contrary to his, that his name alone may be exalted in all the earth, it is likely to be the greatest and of greatest concern for the good of the world, of any she ever yet received, next to the eternal Redemption by Christ: and when we consider what we are put in expectation of by the Prophecies recited in this Chapter: I say, when we consider these things, we have great reason to think, that that deliverance will be so managed
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by the Providence of God, that all the world may say it was of his doing, and that his hand brought it to pass, and that it was no natural or proper effect of humane power and wisdom. Which if so, then the people of God need not out of fear or distrust of being over-powered by their enemies, use any other means or methods of proceeding against them, or to increase their own strength, than what are every way fair, unquestionable and unexceptionable.

And as the time of this great action draws nearer and nearer, so the Providence of God no doubt will make the way clear and plain before the Church, so that she shall be in no doubt what is fit for her to do in order to her own defence. Almighty God who has the hearts of Kings in his hand as rivers of water, to turn the stream of their Counsels and resolutions which way he pleaseth, will turn the minds of those or some of those Kings who formerly had *given*
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164 *Of the State of the Church,*

their kingdom, power and strength unto the Beast, so that they shall hate the whore, set against her, and destroy her, Rev. 17. 16, 17. And when those of the Church shall be under the conduct of lawful authority in that case, they can be under no doubtfulness of mind what to do. And Almighty God seems to have mentioned this in his word, on purpose to direct the generality of Orthodox Christians under the degree of Kings, how and when to act in a hostile manner against the Churches enemies, and to prevent all rash and disorderly attempts of men in a hostile way, out of a pretence of zeal against Romish Superstitions, and the supporters of them.

And the pouring out of the latter of the Vials, as that upon the seat of the Beast, and so on, will as its likely, be more open and manifest signs of the approaching ruine of the kingdom of the Beast, and of the great whore, by which some of those Kings and kingdoms which had be-
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fore supported them, will have their eyes opened, and fall off from them; and set themselves against them. And then other Kings and kingdoms, which had fallen off from them before, will take their measures how and when to act against the Beast, and the great whore.

For as the pouring out of the Seven Vials are and will be so many plagues upon the Antichristian Crew; so they are and will be so many signs to the Churches party, to direct them in their actings against the Churches enemies. Which *those that are wise will understand, when none of the wicked which will still do wickedly, shall understand,* as the Angel said to Daniel, Dan. 12. 10. And it seems very probable, that the latter Vials will follow one another at no such great distance, as those of the former of them perhaps have done. For it seems as if there would be no greater distance between the pouring out of the two last, than there will be between the sending to and gathering

166 *Of the State of the Church,*

the Kings of the earth and of the whole world to the battel at *Armageddon*, and the fighting of that battel. And if the effects of the pouring out of the fifth Vial upon the seat of the Beast, shall be the destruction of great *Babylon*, described in *Rev. 18.* as its probable they will; then its likely there will be no great distance neither between that and the Dragon, Beast and false Prophets bestirring themselves under the Sixth Vial, to procure all the aid they can possible against the Church, from the Kings of the earth and of the whole world.

C H A P. VI.

Of the Conversion of Heathen Nations to Christianity by means of the marvellous things which God will do for the deliverance of his Church, and for the destruction of her enemies in the latter days.

AFTER the marvellous victory over the enemies of Christians, and of Gods working wonders in the sight of the world in behalf of the Christian Church, we shall find that the Heathen nations will begin to come in a pace to the imbracing and profession of the Christian Religion. And the great and wonderful works of God which will be brought to pass in the Conversion of the Jews, and for their defence afterward, and for the destruction of their, and other Christians enemies, will contribute

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much to such their Conversion. The Prophecy concerning Christ, Psal. 110. 3. is, *that the people will be willing in the day of his power: they will flow in to him at such a time as that, when he shall give such visible proofs of his power as he will then do, in bringing his enemies under his feet, with a high hand and stretched out arm in the sight of the nations round about.*

The Prophet hath foretold in Zeck. 8. 22, 23. *that many people and strong nations shall come to seek the Lord in Jerusalem, and to pray before the Lord; Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you.* The reason of this great conflux, the flowing of many people and strong nations into the Church, and of the eagerness and earnestness of the Gentiles to joyn themselves to the Jews in seeking and worshipping God,

God, is given in those last words; *for we have heard that God is with you.* They will conclude this from the great and marvellous things which they will then have heard that God has done for them.

In *Isa. 66.* the Prophet having said at the 16 ver. *By fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many;* in the 18. ver. he saith in the name of the Lord, *that it shall come to pass, that I will gather all nations and tongues, and they shall come and see my glory.* That is, as I conceive, they shall see the glory of his power and greatness in the wonderful things which he will then do for the deliverance of his people, and for the destruction of their enemies, when assembled against them out of many nations. And to this sence the following words at the 19. ver. will guide us, *And I will send those that escape of them* (that is, those of them that escape the great destruction forementioned) *unto the nations, to Tarsish, Pul and Lud that draw*

170 *Of the State of the Church,*

draw the bow, to Tubal and Javan, to the Isles a far off that have not heard my fame, neither seen my glory, and they shall declare my glory among the Gentiles. That is, I conceive, they shall then declare to those nations, what wonders God shall have then wrought for the Jews and other his people, in the utter subversion and overthrow of their enemies in other parts of the world distant from them. And then it follows as the effect of this, at ver. 20. And they shall bring your brethren for an offering to the Lord, out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. The meaning of all which, I suppose is, that upon the undoubted credit of this information, several out of those nations will repair to the Jews, to learn the manner of their Religion, and to let them know that they are desirous to joyn with them in the worshipping of their God. So

So again, *Isa. 59. 17, 18, 19.* When the Lord shall put on righteousness as a breast-plate, and an helmet of salvation on his head; when he shall put on the garments of vengeance for clothing, and is clad with zeal as a cloke, to repay fury to his adversaries, and recompence to his enemies: and when the spirit of the Lord shall have lifted up a standard against the enemy coming in like a flood; it is said that then, or thereupon they shall fear the name of the Lord from the West, and his glory from the rising of the Sun: that is all the world over.

And thus again the Heathen will come to know the true God, when he shall be sanctified before their eyes by visible tokens of his invisible power, in the destruction of Gog and his huge host, drawn together out of many nations against the Israel of God, *Ezek. 38. 16.* And thou shalt come up against my people of Israel, as a cloud covereth the land, it shall be in the latter days, and I will bring thee against my land, that the Heathen may know

172 *Of the State of the Church,*

know me, when I shall be sanctified in thee, O Gog, before their eyes ; to wit, in his destruction. • To the same purpose read ver. 21, 22, 23.

And those which shall get the victory over the beast, and, over his image, and over his mark, and over the number of his name, will in singing their song of Moses and of the Lamb, say thus, *all nations shall come and worship before thee ; for thy judgments are made manifest* : that is, his judgments on the Churches enemies ; and this they conclude will bring in all nations to worship the true God. When Gods judgments on the enemies of his Church and for the deliverance of his people shall be so famous that all nations shall take notice of them, then will it be that all nations will come and worship before him.

We read of a mixed multitude that went up with *Israel* out of *Egypt*, *Exod. 12. 38.* These doubtless had been prevailed upon to joyn with them, by the judgments of God which they saw executed upon the
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Egyptians for their sakes. Others came into them and joyned themselves with them, upon the report and hearing what great things God had done for them against their enemies, both in their being brought out of Egypt, and as they journied in the wilderness, *Josb.* 2. 10, 11. and 9. 9, 10. If then the terrible judgments which God in favour of his people and for their deliverance, brought upon Egypt, had such effect as to cause many of the Egyptians themselves to come out of Egypt with them, and to joyn themselves to them, as we see it had: we may easily believe that such works of wonder in this last deliverance, as shall so far exceed those that went before; as to drown the fame of them in some sort, may and will produce greater effects in the conversion of Heathen people to God and to his Church, than his wonders in Egypt and afterwards, did. And yet such will the wonders of this greater deliverance be, which will be a deliverance not out of one nation

nation only, as that from *Egypt* was, but of many; not from an outward servility and contempt only as before, but now from a spiritual vassalage and bondage also, which is far worse. In his days whose name is the Lord our righteousness, *men shall no more say the Lord liveth, which brought up the children of Israel out of the land of Egypt: but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the North country, and from all countreys whither I had driven them, and they shall dwell in their own land, Jer. 23. 6, 7.* But no such thing as this hath yet come to pass in his days whose name is the Lord our righteousness; but the Lord will hasten it in its time.

Now if such a severe way of Gods proceeding against the Armies of the enemies of his Church, will be a means of procuring a greater good to the rest of the world, by converting them to Christianity, as I have shew'd it will, then it will be no hard matter to believe the former in order

to the latter ; it will be no hard matter to believe that God will use such severity towards them, when for him to do so, will not only manifest his just indignation against the hainousness of the sins for which he thus deals with them, but also be a powerful means to bring in the rest of the world to embrace that Religion, for opposing of which, and persecuting the professors of it, these enemies of it do so severely suffer.

And yet perhaps those severities of God against the enemies of his people, will not prevail so much upon the rest of the world for their Conversion, as they are severities against sin simply considered, as they will for that they are evidences of his favour to his people ; and of his favour to them, upon account of the Religion they have received from him, and profess and practice in the world. And so other visible tokens of Gods favour to his people, besides those of severity against their enemies for their sakes, will contribute their share also

176 *Of the State of the Church,*

also towards the bringing in the unbelieving nations into the Church. For this consider these Scriptures following.

Thus *Isa. 60. 1, 2, 3, 4, 5. arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, &c.* That we see which will draw this great concourse to them from all quarters round about, is the rising of the glory of the Lord upon the Jews, and the brightness of their rising. By which

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which we are to understand no doubt, that the power and goodness of God which is his glory, will so conspicuously appear for them in his works of wonder in one kind or other, as will fill the world with admiration, and cause them to flock to them from all parts to seek their favour. For so it follows at ver. 14. *the Sons of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet. All that see them shall acknowledge them, that they are the seed which the Lord hath blessed, as it is, ch. 61. 9. The Gentiles shall come to thy light, and kings to the brightness of thy rising.* The Jews rising out of so low, despicable and abject a condition as that in which they had so long lay'n, to a glorious and prosperous state, and that so suddenly, and by ways, means and methods which the world had been strangers to for many ages, will make their rising bright indeed, and draw mens eyes upon it with much admiration and

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wonder. And this very thing will draw over to them not mean men only ; but even the geateſt *Kings* alſo who are not wont to make any alteration in their Religion by things ordinary and common, *will come to the brightneſſ of their riſing*, ſo magnificent will their appearance be, when God has clothed them with the garments of his ſalvation, as the Prophet ſpeaks, chap: 61. 10.

Thus this Prophet goes on in chap. 62. 2, 3, 4. *The Gentiles ſhall ſee thy righteousneſſ, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name:* meaning that from that new ſtate into which God will bring them, they ſhall receive a new name. *They ſhall no more be termed forſaken, neither their land termed deſolate; thou ſhalt be a Crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*

When the Lord ſhall build up Zion, he ſhall appear in his glory. What's the conſequence of this? *So the heathen ſhall*

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shall fear the name of the Lord, and all the kings of the earth thy glory, Psal. 102. This did not follow upon the rebuilding the City and Temple of *Jerusalem* after their return out of their 70 years captivity, but will follow that more glorious building up of *Sion* which is yet to come, when God will appear more in his glory than he did at that building. And the Psalmist in another place hath foretold what the effect will be of Gods blessing the people of the *Jews* in that manner as we have heard, when he says, *God shall bless us, and all the ends of the earth shall fear him, Psal. 67. 7.* a thing which we cannot say hath come to pass upon any his former blessing that people.

The Prophet *Amos* hath done the like, chap. 9. 11, 12. *In that day I will raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the Heathen which are*

180 *Of the State of the Church,*
called by my name, saith the Lord that
doth this. The raising up the decay'd
and low estate of the house of *David*,
or of the people of the Jews, is, we
see, designed by God, not only as an
extraordinary favour to them; but
to this end also and as a means con-
ducing to it, *viz.* that the residue of
men might seek after the Lord, and
all the Gentiles upon whom my name
is called, saith the Lord; for so the
words run, *Acts 15. 17.*

These glorious things spoken of
this people of God which will thus
affect even nations, and cause them
to desire and seek their favour and
friendship, are to be understood, I
conceive of their outward prosperity
especially, and of the extraordinari-
ness of the change of their outward
condition, both for the suddenness of
it, and the means of effecting it. As
for their spiritual glory, and beauty,
the Heathen its like will not first be
moved with that to seek their favour
and friendship, nor to admire them
for that glory; because they cannot
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have a sense of that, until they are instructed in the nature of spiritual things. Only so far as they come to hear of the excellency of their morals, their truth and fidelity, their justice and charity, their temperance and chastity, these the Heathen can judge of indeed, and an eminency in these, will procure reverence and respect even from barbarous nations. But its likely that which will come first to the notice of foreign nations concerning the Jews, will be their strange and wonderful victories, and the extraordinary manner of obtaining them, the wonderful things which will be done for them in bringing them together out of their dispersion, and how in all things they prosper, and the like. And the same of these things and the respect it will procure them, will prepare the Heathen to receive the Gospel, and to be taught the way of salvation by them, and quickly to fall in with them in the belief and profession of it, *Jer. 33.*

7. I will cause the captivity of Judah and

182 *Of the State of the Church,*

the captivity of Israel to return, and will build them as at the first---ver. 9. and it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

After all this which I have said touching God's wonderful dealing with and for the Jews, as a means of converting the Heathen nations to Christianity: I must before I leave it, clear one thing and answer an objection, which may otherwise be thought to ly against it. For it has been thought that the bringing in of the fulness of the Gentiles to the Christian Faith, will preceed or go before the calling and conversion of the Jews, and not follow after it, as it must, if that which hath been now discoursed be true. And this opinion objected, seems fairly to be grounded on the Apostles words, *Rom. 11. 25, 26. For I would not brethren, that ye should be ignorant of this mystery, (lest*

ye be wise in your own conceit) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, &c.

For answer to which, I say, that there is a necessity of understanding those words, *until the fulness of the Gentiles be come in*, in a qualified sence to make them consistent with what the Apostle had said in the 12. ver. For there he saith of the Jews thus; *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* The meaning of which I take to be, That if the rejecting of the Gospel by the generality of the Jews, was an occasion of sending it to the Gentiles, and so a means of their Conversion in many places of the world; then the calling or conversion of the Jews in their fulness, will be much more a means of so great a benefit to the unconverted Gentiles, as their conversion to the Christian Faith will be. And it follows in the 15. ver. thus; *if the*

184 Of the State of the Church,

casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? which Dr. Hammond paraphraseth thus: if the casting-off of the contumacious Jews, be a means of sending and spreading the Gospel to the Gentiles, and so of bringing them into the Church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for these Jews now to repent, and to be actually reassumed into Gods favour and to receive the Faith of Christ? even as great a miracle, as fit to work upon the Gentiles (both to make them all believe in Christ when his Crucifiers do so, and rejoyce at this happy turn) as if they should see them raised from the dead again.

Seeing therefore that the general conversion of the Jewish nation to the Christian Profession at last, will be a means of converting the nations of the Gentiles to the same faith in greater abundance probably than ever before, in so much as that the prediction of the Psalmist may then take place, Psal. 86. 9. *all nations whom*

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thou hast made, shall come and worship before thee, O Lord, and glorifie thy name: I say, seeing these things seem so manifest and clear, we must needs understand those words of St. Paul in a qualified sence, where he says, that blindness in part is hapned unto Israel, *until the fulness of the Gentiles become in.* And Dr. Hammond in his marginal note, renders the words thus from the Greek, *blindness in part is hapned unto Israel so long, till the fulness of the Gentiles do come in: not are come in.* And according to this reading of the words, the import of them may be this; blindness in part is befall'n Israel for so long as until the time come in which the Gentiles shall come in, in their fulness: That is, they shall come in then more generally than ever before, by which their calling will be compleated and filled up. At which time all Israel shall be saved out of that sad state and condition in which they had lay'n for so many hundred years, as since the destruction of *Jerusalem* until

186 *Of the State of the Church,*

until then. So that according to this, the coming in of the *Jews* in their *fulneß*, and the coming in of the *Gentiles* in their *fulneß*, is likely to fall much about the same time, according to Gods appointment: only it should seem the extraordinary manner of calling the *Jews*, will be made a means of bringing in the generality of the Heathen world, to the Christian Profession, and consequently be somewhat antecedent to it.

To this agrees the judgment of Mr. *Jos. Mede*, who saith, *the calling of the remainder of the world which is not yet under Christ, is reserved for the solemnizing of the Jews restitution. This, saith he, is that Calling and that Time which he (the Apostle) calls the fulneß of the Gentiles, Rom. 11. lib. 1. p. 139.*

C H A P. VII.

of the alteration of Government that will be in the Heathen and Antichristian parts of the world, after the Conversion of the Jews, and the total overthrow of their enemies, and the enemies of other Christians.

OUR next enquiry shall be, what alteration of Government in the world, the destruction of the force and power of the Churches enemies is like to produce. For it is probable that at this juncture, *the putting down all rule, and all authority and power, spoken of, 1 Cor. 15. 24.* will especially and for the greatest part, be fulfilled; as being the time when the enemies of Christ will in a great measure, be *put under his feet.* And when the rule and Government of his enemies is brought down by him,

him, then will be the time of setting up his own. For as long as the world stands, there will be a Government in it, and that by Christ, when he will not suffer his enemies any longer to rule. Whenever he takes the power out of Antichristian and Heathen hands, he will put it into the hands of Christians that will use it for him and not against him, as the Antichristians had done, and in his name too as they pretended.

We find in *Daniel chap. 7.* that when the antient of days shall sit in judgment upon the fourth Beast with ten horns, (or fourth kingdom) which *Daniel* saw in a Vision, and upon the little horn which came up among the ten; and when sentence is past upon them, and they become destroy'd; That then the *dominion and kingdom* will be given to one like the son of man, that is, unto Christ; and also unto the Saints of the most high. For it is said to be given unto both, as we shall find in that chapter; in what different respects, shall be considered afterward.

First,

First, the kingdom is said to be then given to Christ. Thus at ver. 13, 14. *I saw in the night Visions, and behold, one like the son of man came with the clouds of heaven, and came to the ancient of Days, and they brought him before him. And there was given him dominion and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

It is said to be given to the Saints of the most high likewise, thus ver. 18. *but the Saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever.* So again at ver. 21, 22. *I beheld, and the same horn made war with the Saints, and prevailed against them, until the ancient of days came, and judgment was given to the Saints of the most high; and the time came that the Saints possessed the kingdom.* And at ver. 26, 27. *it is said, but the judgment shall sit, and they shall take away his dominion, to consume*

190 *Of the State of the Church,*

sume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Now as touching the giving the kingdom to the son of Man, or to Christ, upon the destruction of the Beast with ten horns, and of the little horn: the question may be, in what respect the kingdom will be given to him then; and whether he was not King and had his kingdom long before this time? Yes doubtless he was King of his Church, and had such a kingdom in the world as his Visible Church is, ever since there was first a Christian Church in the world. And not only so, but in respect of his *Providential kingdom*, he has been King not only of his Church, but of all the earth and over all Kings and kingdoms throughout the world, ever since all power was given to him in heaven and earth. But as his

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kingdom signifies his governing men by his laws, so and in this respect his kingdom on earth reaches no farther and contains no more subjects than his Visible Church; who acknowledge his Sovereignty and laws to be above all others. And we cannot say he has been in actual possession of his kingdom in this sence of his kingdom, farther than his Sovereignty and authority has been own'd and acknowledged to be supream and over all power on earth. For though in this sence also our Lord Christ has by *Right* and *Title* been all a-long King of all nations of the world: yet so far as Antichristian, Heathen or Pagan powers have ruled and their laws been obey'd in the world, in opposition to his law, and Government by that law; so far he has been kept out of actual possession of his Kingdom and Dominion. But when these two sorts of power, between which all the world in a manner is divided which are not properly Christian, come to be wrested out of

of the hands of those that possess them, so that they can no longer compel obedience to their laws: and when the people of those Nations where these powers prevailed; come to own Christ in his Kingly authority, and to own his Laws in opposition to those which had been imposed upon them before in derogation to his authority: Then and for that reason the Kingdom and Dominion may be said to be given unto Christ, when ever this great change of affairs in the world falls out.

And it was in this respect and in this sence, *that the kingdoms of this world, were said to become the kingdoms of our Lord and of his Christ*, when they became reformed from Popery, *Rev. 11. 15.* For this was said upon occasion of the falling or falling off of a tenth part of the City spiritually called *Sodom and Egypt*, as we may see at the *13.ver.* and other precedent *verses.* Meaning thereby the falling off of a considerable part of those within the Papal jurisdiction, from Popery:

a thing which was done by several National reformati^ons which have been made in Christendom, after *Lu-ther* had prepared the way. These Kingdoms as all the kingdoms of the world, were under the absolute Dominion or power of our Lord and of his Christ before the Reformation; but they were not his by a voluntary subjection to his authority and Government in point of purity of Faith and Worship, until that took place, as it should seem by their becoming his, upon the account of that. By this *he takes unto himself his great power and reigns*, as we have it at the 17. *ver.* until which he suffers his enemies to use and exercise their authority and power in the world, though in opposition to his. These Kingdoms falling into the hands of Christ by the Reformation, were therein but a *Specimen* and *earnest* of all the rest of the Kingdoms of the world becoming his Kingdoms, before the blast of the seventh Trumpet is ended, at the beginning of the sounding

of which* it was thus said, *that the Kingdoms of this world are become the Kingdoms of the Lord and of his Christ,* and upon the occasion before declared. And this brings me to the consideration of the extent of this happy Government of Christ in the world, which he will set up and exercise in it, after the power of Governing is taken out of the hands of his enemies.

For then our blessed Saviour will be *great unto the ends of the earth*, as one Prophet has it in his Prophecy of him, *Mica 5. 4.* And then this Lord shall be King over all the earth, when there shall be one Lord, and his name one, as another Prophet expresseth it, *Zeck. 14. 9.* He shall have Dominion from Sea to Sea, and from the river *unto the ends of the earth*, *Psal. 72. 8.* And of this St. Paul, as I suppose spake when he said of him, *which in his times he shall shew, who is the blessed and only Potentate, the King of Kings and Lord of Lords, 1 Timb. 15.* In these his times, he will shew himself

himself to be the *only Potentate*, and no other King in all the world, but what shall be so, under him, and acknowledge themselves to be so, and shall do homage unto him, as supreme King over all Kings. *The Kings of Tarshish and of the Isles shall bring Presents; the Kings of Sheba and Seba shall offer gifts: Tea, all Kings shall fall down before him: all nations shall serve him, Psal. 72. 10, 11.*

And these Kings which shall be but as Vice-roys under Christ, who is King of Kings and Lord of Lords, shall receive Laws from him, and rule and govern their people by those Laws, so as not to impose upon them any thing repugnant to them. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, Isa. 33. 22. Esa. 51. 4. Hearken unto me my people, and give ear unto me, O my nation: for a Law shall proceed from me, and I will make my judgment to rest for a light of the people.* The names of Christs Twelve Apostles, are in the foundation of

196 *Of the State of the Church,*

that City the New *Jerusalem* coming down from heaven, by which the glorious state of the Church in the latter ages of the world is allegorically described, *Rev.* 21. 14. For the glory and happiness of the Church as then perfectly under the Government of Christ, will be built upon and proceed from a due observation of those Laws of his, which he has given unto his Church, by those *Twelve Commissioners* of his, inspired by his spirit.

But though the Government of Christ in this Kingdom of his, will extend itself over all nations, as has been shew'd: yet some Scriptures seem to intimate as if this rule and Government of his would be exercised over the nation and among the people of the Jews, with some special respect to them, and as a benefit designed more especially for them and promised to them, though not so as to exclude the Gentiles. The Scripture speaks somewhat indeed of his *Reigning over the Gentiles*, *Rom.* 15. 12.

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but the promise of his reign is generally made of his reigning over the Jews and in the throne of his father David. Thus by the Prophet, *Isa. 9. 6, 7.* *To us a child is born, unto us a son is given, and the Government shall be upon his shoulders, &c. of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever; for the zeal of the Lord of hosts will perform this.* Thus again by the Angel in his speech to the mother of our Lord, *Luke 1. 32, 33.* *He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

And this reign of Christ over them, is promised them especially when that time of their general and final deliverance shall come, when strangers shall no more serve themselves

198 *Of the State of the Church,*

selves of them, by ruling over them,
 Thus in Jer. 30. 8, 9. It shall come to
 pass in that day, saith the Lord of hosts,
 that I will break his yoke from off thy
 neck, and will burst thy bonds, and
 strangers shall no more serve themselves
 of him: but they shall serve the Lord
 their God, and David their king, whom
 I will raise up unto them. And again,
 Ezek. 34. 22, 23. I will save my flock,
 and they shall no more be a prey, and I
 will set up one Shepherd over them, and
 he shall feed them, even my servant
 David; he shall feed them, and he shall
 be their shepherd. And ver. 29. And
 I will raise up for them a plant of re-
 nown, and they shall no more be con-
 sumed with hunger in the land, neither
 bear the shame of the heathen any more.
 And chap. 37. 23, 24, 25. I will save
 them out of all their dwelling places
 wherein they have sinned, and will cleanse
 them; so shall they be my people, and I
 will be their God: and David my ser-
 vant shall be king over them, and they
 shall have one shepherd: and they shall
 dwell in the land that I have given unto

Jacob

Jacob my servant, wherein your fathers have dwelt, and shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shall be their Prince for ever. These things, I think will not be denyed to be future and yet to come, at least in great part. For Christ, who is of the seed of David, and so the son of David, and the David himself in these Prophecies spoken of under that name, has not reigned over any considerable part of that nation for many generations past, if ever, under such circumstances accompanying his reign, as here are promised and foretold.

And as the promise of Christs reign and government in the world, is made to the Jews in special, and in reference to their benefit; so there are several other things which considered and laid together, do seem to make it very probable, that when ever Almighty God shall bring them into their own land again, and there settle them as a nation, that then he

may make them the chief among the nations.

There is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture; a calling wherein the Jews shall have a share of the greatest glory, and are to have a pre-eminence above other nations, when all nations shall flow unto them, and walk in their light, saith Mr. Mede, lib. 1. pag. 139. The reasons which may induce us to think the Jews will be made chief among the nations after their Conversion and resettlement in their own land, are such as these.

1. Because when God first made them a nation he bestowed many priviledges upon them, more than on any nation besides; and the tenour of his promise to them then was, that in case they would be obedient, that then he would *set them on high above all nations of the earth, and make them the head and not the tail, Dent. 28. 1, 13.*

2. In case of their sinning against God, and of being thereupon driven by him into other nations, which

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has been their case; yet his promise to them in that case was, that if they should repent and become obedient, that then he would not only gather them out of all lands whither he had scattered them, and bring them into their own land, but also that then he would rejoyce over them again for good, as he rejoyced over their fathers; yea, that he would multiply and do them good above their fathers, *Dent. 30. 5, 9.*

3. The Apostle says, even of the unbelieving Jews, *that as touching the election (viz. of that nation which was once chosen by God) they are beloved for their fathers sake:* of which he gives this reason, saying, *for the gifts and calling of God are without repentance.* Meaning thereby, as I suppose, that whenever they should be turned from ungodliness, (having said before that a time would come when they should) that then God would make good to them in the main, the favours promised, given and granted to their Ancestors, and their seed, of the bestowing and promising

ming of which, and of the calling of them to enjoy them, he never did, or would repent.

4. The promises made of deliverance of the Church in general, and of its future flourishing estate, run much in the name of *Jacob, Israel, Sion, and Jerusalem*, as being principally respected therein.

5. The greatest part of Christians of the Gentiles that will be in the world, by that time the Jews as Converted are well settled as a nation, will in probability, owe their Conversion to Christianity, under God, unto the Jews, and to the extraordinary things which God will have done for them. For if the world in general shall then become Christian (as its probable they will, as I have shew'd) and that upon occasion of the wonderful things which God will then have done for the Jews; then the number of such is likely far to exceed the number of those Christians which shall be in the world immediately before the Conversion of the Jews.

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6. The Christian Gentiles out of the sence of the benefit they shall have received from the Jews, and of the high honour which Almighty God shall then have put upon them, will be willing to give them the preference, to minister to them and to serve them. This we may gather from such passages in the Prophecies as these, *Isa. 49. 22, 23.* Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their boulders. And Kings shall be thy nursing fathers, and Queens thy nursing mothers; they shall bow down to thee with their face to the earth, and lick the dust of thy feet. *Isa. 60. 10.* The sons of strangers shall build up thy walls, and their Kings shall minister to thee. ver. 14. all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the holy one of Israel. *Isa. 61. 5, 6.* Strangers shall stand and feed

feed your flocks, and the sons of the alies shall be your plow-men, and your vinedressers. But you shall be named the Priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast your selves.

7. Nay, which is yet more, God by his Prophet saith expressly concerning that people of his in the times of their happy and glorious restoration, *That the nation and kingdom that will not serve thee, shall perish: yea those nations shall be utterly wasted, Isa. 60. 12.*

8. At this time of which we are speaking, *They shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, as the Prophet speaks, Jer. 3. 17.* As if this should then be the Metropolis or chief city of the Universal Monarchy of Christ over all the nations of the world, or the Throne of his father *David*, on which in special, he shall now reign over the house of *Jacob* for ever; and all nations have recourse hither, as having in some sort a dependance in
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the managing their respective affairs and governments, upon the Government of Christ, as administred in and by this people and nation of the Jews.

The verse before, and the verse after these words, will shew us that the things here foretold, refer unto a time in the days of the *Messias*, and to such a time in those days as where in the Jews will have become Christians, as it is highly probable, as we shall see. When it is here said, *at that time they shall call Jerusalem the Throne of the Lord, &c.* it refers to the time forementioned in the 16. ver. where we have these words: *And it shall come to pass when ye are multiplied and increased in the land; in those days saith the Lord, they shall say no more, The Ark of the Covenant of the Lord: neither shall it come to mind; neither shall they remember it, neither shall they visit it, neither shall that be done any more.* The Ark of the Covenant was the great and special symbol and sign of Gods presence among the Jews, for

for which they had such an esteem, as that when that was taken by the *Philistines*, they said the glory was departed; and the Psalmist referring to this action, saith concerning God, *he delivered his strength into captivity, and his glory into the enemies hand.* The Ark it was as it were the Throne of God, for he sate between the Cherubims where the Ark was, and there they worshipped him, *lifting up their hands towards this his holy Oracle*: for so it was, because from thence he gave his answers to them, when they enquired of him. And yet at this time of which the Prophet here speaks, this Ark will not be visited by them, nor so much as *missed* or *desired* any more. And this being here mentioned not as any fault in them, or calamity befallen them, but as being then under such circumstances as not to need the Ark; it is a certain argument, that at the time here pointed at, they will be in that state of Christianity, as by which they will understand they have no

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need of the *Type*, now the *Antitype* is come. And yet at this time it is that they shall call *Jerusalem* the *Throne* of the Lord, and that then *nations* shall be gathered to it, to the name of the Lord, to *Jerusalem*, when they shall walk no more after the imagination of their evil heart. Which is another argument that this prediction is not yet fulfill'd, but that at the time of its accomplishment, the *Jews* will be so converted as no more to walk after the imagination of their evil heart, which yet they are not. And when was the time when all the nations were gathered to *Jerusalem* to the name of the Lord?

In the following words, *ver. 18.* is said, *In those days* (still relating to the same time) *the house of Juda shall walk with the house of Israel, and they shall come together out of the land of the North, to the land that I have given as an inheritance to your fathers.* A Prophecy not yet fulfilled, as it is probable, because we have no good ground to think that the house of *Juda* and the

the house of *Israel*, the two Tribes and the Ten, did ever yet thus come together out of the land of the North to their own land, since they were first carryed captive out of it. Of the reasonableness of the opinion in the contrary, I have said something in *chap. 4.* of this Discourse.

To which I shall now add somewhat more which had not then fallen under my Observation. *Josephus* in his Preface to his Books of the Wars of the *Jews*, has some hints by which we may plainly perceive that he who was himself a *Jew*, more knowing than most of them, did not doubt but that those of the Ten Tribes which had been carried captive into *Assyria* beyond the river *Euphrates*, were there still in his time and not returned. For when, speaking of the inclination of his Countrey-men inhabiting *Judea*, to Rebel against the *Romans*, he saith, *the Jews hope was, that all those of their nation (even they who inhabited the parts beyond Euphrates) would have followed them in*
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that had been first carried captive thither. And if they were there then, no man can think they have return'd to their own land since, that has heard what has befall'n the nation of the *Jews* since the times of *Josephus* and *Agrippa*.

Add too this, that *Mr. Mede* brings in *St. Hierom* speaking of the Ten Tribes, and saying of them, *the even unto this day they have their habitation in the Cities and Mountains of the Medes*, l. 1. p. 75. of the 4th Edition. And *Mr. Mede* himself in the same page speaking of the Ten Tribes saith, *these never (I mean any considerable part of them) returned to dwell again in their own countrey*. Thus much to shew that the aforesaid Prophecy of *Jeremy* relates to times yet to come.

But although *Jerusalem* shall be called the Throne of the Lord; and although our Lord Christ Jesus shall reign as King in all the earth, and his name alone be exalted in this his day; and though he shall Reign and Rule upon the Throne of his father *David*;

yet

yet I can by no means agree with them who have thought that he shall come from Heaven to reign *personally* here on earth for a thousand years. For,

1. He is to sit at the right hand of his father Almighty in the heavens; until all his enemies are made his foot-stool, and that will not be till after his thousand years reign mentioned, *Rev. 20.* is expired. For after this, *Gog and Magog* with their numerous company, are to be subdued. And when *St. Paul* saith, he must reign until he hath put all enemies under his feet; he adds in the next words, *the last enemy which shall be destroyed is death, 1 Cor. 15.*

2. If our Lord Christ should come into the world in that splendor and glory wherewith he is now invested in the Heavens, men in this mortal state would not be able to bear it, or to converse with him. *St. John* at his appearance to him with a countenance as the Sun shining in his strength, fell at his feet as dead;

Rev. 1. 18. And its a groundless fancy to think he should enter into a state of humiliation again after his exaltation, and lay aside his glory to converse with mortal men.

3. Its altogether unnecessary and needless for our blessed Saviour to come from Heaven to reign on earth in reference to the ends and purposes of his reign. For there is nothing necessary, as we may well conceive, to his Governing the world, which he cannot do as well, if not much better while he is in heaven, than he could if he were here on earth to do it.

It is said indeed that our Lord Jesus Christ shall *judge the quick and the dead at his appearing, and his kingdom,* 2 *Tim.* 4. 1. From whence some have inferred, that either he must appear to receive his kingdom, or that he will appear at the time of his kingdom and reign. That his appearing and his kingdom, will in some respect be co-existent or co-incident, will not be denied. But in that respect

respect that it will be so, it will be of no use to prove his *personal* reign on earth for a thousand years. For his judging the quick and the dead at the end of the world, is an act and a principal act of Christs Kingly office, and is to be performed at the latter end of his Reign, and before he delivers up the kingdom to God his father: And his appearing then in the clouds of heaven to do this, is his appearing in the time of his kingdom, though but at the latter end of it, and yet we know not how long time will be taken up in the managing this great part of his Kingly office, or whether it will be long or short.

Hear what Mr. Mede saith against this *personal* Reign of Christ on earth. *The presence of Christ in his kingdom, shall no doubt be glorious and evident: yet I dare not so much as imagine that it shall be a visible converse on earth. For the Kingdom of Christ ever hath been and shall be a kingdom, whose Throne and Kingly residence is in Heaven,* lib. 3. p. 603.

Thus far to shew in what respect Christ is said to receive his Kingdom after the destruction of those that are enemies to his Kingdom and Government: proceed we now to enquire in what respect the Kingdom is said to be given to the people of the Saints of the most High at the same time. And the Kingdom or Administration of the Government of Christs Kingdom will then be given to the Church or people of God, in a double respect: First, because those which are of his Church shall reign and rule, and administer the affairs of Christs Kingdom and Government under him. Secondly, because this Kingdom and Government is given to Christ, and by him to his Substitutes, for the behoof and benefit of the whole Church, and of every particular member of it.

1. The Kingdom under the whole Heaven may be said to be given to the people of the Saints of the most High, because the Government of the whole world

world will at the time pointed at in this Prophecy, be put into the hands of those who shall be of the Church of Christ, which is and will be his Kingdom in special. For our blessed Lord and Saviour will not administer all the affairs of his Universal Kingdom here on earth by himself immediately, but by *Substitutes & Vice-gerents*, which will be Kings over men, when yet they are but Vice-roys under Christ, who is *Prince of the Kings of the earth, and King of kings, and Lord of lords*, as the Scripture calls him. The great Monarchs of the world in their time, did not manage the affairs of their Dominions by themselves immediately, but by several Princes and Vice-roys. For which cause *Nebuchadnezzar* was said to be a *King of kings*, Dan. 2. 37. And *Ahasuerus* had 127 Princes over so many Provinces, which managed the affairs of his Empire under him, and for him. And so, but after a more excellent manner, will it be in the Universal kingdom of Christ,

Thus in *Psal. 45.* which is a Prophecy of the Kingdom of Christ, as appears by the Apostles applying it in *Heb. 1. 8, 9.* The Psalmist speaking of Christ, and the Church under the Type of *Solomon* and his *Queen*, at *ver. 16.* saith thus, *in stead of fathers shall be thy children, whom thou mayest make Princes in all the earth.* And it argues sufficiently that all Kingdoms and Dominions of the earth shall be put into the hands of such as shall then be of the Church, in that it is foretold by a Spirit of Prophecy, *that all Kings shall fall down before the Messiah, and that all nations shall serve him. Psal. 72. 11.* and when its said again, *all the Kings of the earth shall praise thee, O Lord, when they shall bear the word of thy mouth: yea they shall sing in the ways of the Lord; for great is the glory of the Lord, Psal. 138. 4, 5.* These are such sayings which no state of the world hitherto hath ever reached unto, and therefore the full accomplishment of them must be expected in this time of Christs Kingdom, of which

which we speak. As God the Father is said to judge the world in righteousness by that man whom he hath ordained, (to wit, Christ, *Acts* 17. 31.) so Christ will rule and Govern the world in the time of his kingdom here by Governours deputed by him.

It is said of the four Beasts and four and twenty Elders that were before the Throne, that they fell down before the Lamb, saying, thou hast redeemed us to God by thy blood out of every kindred, tongue, people and nation, and hast made us to our God, *Kings and Priests, and we shall reign on the earth, Rev.* 5. 9, 10. The four and twenty Elders which are here brought in, saying, *we shall reign upon the earth*, St. John had seen in a Vision sitting upon four and twenty Seats or Thrones, *with Crowns of gold upon their heads, chap.* 4. 4.

Considering then, that this Vision, as others seen by St. John, was Prophetical of things which afterwards were to be brought to pass, as is intimated

estimated in *chap. 1. 1.* These four and twenty Elders with Crowns of Gold on their heads, did as its very probable, foreshew, that in process of time there should be Christian Kings invested with Sovereign power as broad in the world (as their Crowns signified) who should under that supreme Lord of heaven and earth, who sat upon the Throne of Majesty, administer affairs of rule and Government upon earth. And their casting their Crowns down before the Throne (as *chap. 4. 10.*) did shew that those Kings would acknowledge that as they received their Regal Authority from him that sat on the Throne, so they would use it under him and for him, and not otherwise. And since these 24 Elders are said to fall down before the Lamb, acknowledging to him that he had made them both *Kings* and *Priests* unto God; their being Crown'd might perhaps represent in the Vision those which should be of chief authority and rule both in matters Civil and Ecclesiastical.

Those

Those who from these words of the 24. Elders have inferr'd that all Christians who are redeemed by Christs blood out of every Kindred, Tongue, People and Nation, shall reign upon the earth, seem to make their conclusion of larger extent than the premises; unless by their reigning they understand their sharing in the benefit of being governed by Christian Kings, or their bearing their part in supporting such Government. For if all good Christians should be made Kings on the earth, who should be their Subjects? where- as King, is a relative term, and signifies superiority over others in point of Rule and Government. And in this sence the generality of Christians can never be said to reign upon earth.

2. But in a large and less proper sence the whole body of Christians may be said to reign on the earth when the Rule and Government of the world shall be put into the hands of the Church, or those that are of
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220 *Of the State of the Church,*
the Church, and this in a double re-
spect.

First, because all Christians or the whole Church will share in the benefit of that Reign and Government as well as those Kings shall, who shall then reign in a more proper sense. For by this means they will have the upper hand of their enemies, or those who are no Christians, as well as the Kings themselves will, and be as free from the wonted molestation and vexation of enemies as they will. Thus, *Esa. 14. 2, 3.* its said, *they shall take them captive whose captives they were, and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve. They shall rule over their oppressors, i.e. the governed shall so rule as well as the Governours by vertue of the Government it self, being in the hands of such as will use it for them, and with their assistance. In this respect the*
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Kingdom, and the greatness of the kingdom under the whole heaven may be said to be given to the Saints of the most high, when the Government in a proper sence is put into the hands but of Christian Kings only, and subordinate Rulers. As when its said, *fear not little flock, its your fathers good pleasure to give you the kingdom*; meaning the kingdom of heaven, Luk. 12. 32. We are not to understand thereby that he will make each of them Kings in that kingdom, or Kings in it in a proper sence, as that signifies power and authority to rule and govern it: but that he will give them *possession* and *fruition* of the glory and happiness of that kingdom, the affairs and concerns of which will be ordered and managed by the glorious King of heaven in a more immediate manner, than the kingdom of Christ on earth was, when God himself *shall be all in all*.

Secondly, In a *social* and *collective* sence the whole body and spiritual corporation and community of Christians

stians may in a large and less proper
 sence be said to Reign and Rule the
 nations, when in a more proper sence
 but few of them comparatively do so.
 And in this sence may that promise
 of Christ be understood when he said,
he that overcometh and keepeth my works
to the end, to him will I give power over
the nations (and he shall rule them with
a rod of iron: as the vessels of a Potter
shall they be broken to shivers) even as
I received of my father, Rev. 2. 26,
27. And so may that also in Rev. 3.
21. To him that overcometh will I grant
to sit with me in my throne, even as I
overcame, and am set down with my
father in his throne. These two Texts
 seem to be much of the same impor-
 tance. To have power over the na-
 tions, and to rule them with a rod of
 iron, even as Christ received of his
 father: and to sit down with him in
 his Throne, as he is set down in his
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government in this world under Christ, King of all Kings. And both these Scriptures seem to be Prophetical of what that sort or community of men in their successors which overcame in those Primitive times or after, should in due time, and in the succession of ages be advanced to; to wit, the rule and government of Nations. For otherwise, in what tolerable sense can we think, could those Christians who overcame all temptations in St. John's time by suffering Martyrdom, be said to have power over the Nations to rule them with a rod of iron? But understanding these Scriptures as Prophecies of a future advancement of Christians to rule and government over Nations, the sense will agree with the *Event*, and with other Prophecies likewise.

The first instance of the fulfilling of these Prophecies in this sense, was *Constantine* the first Christian Emperour, who seems to be that *man-child* which the Church brought forth

forth to rule all nations in the Empire with a rod of iron, after he was caught up to God and to his throne, *Rev. 12. 5.* That is, after he was advanced to the Imperial Throne: for that was Gods throne, as the Thrones of all Christian Kings are which rule for him; as it was said of Solomon, that he sat on the Throne of the Lord, as King instead of David his father, *1 Chron. 29. 23.* And those Christian Kings who are deputed and delegated by Christ to rule under and for him, and do so accordingly, may be said to sit down on his Throne, as he is set down on his fathers Throne, by having all Judgment or Government committed to him by the father: Which delegated kingdom or government he will deliver up to the father, when he himself shall be subject to him that hath put all things under him, that God may be all in all, *1 Cor. 15.* But then though we understand these Texts in such a Prophetical sence as I have said: yet we must not understand them so as if every individual Christian

Christian which overcomes all temptations, should at any time have power over the nations to rule them with a rod of iron, otherwise than to have such a power is a privilege confer'd, or to be confer'd on the Church, of which every such Christian is a member, and of which privilege every individual will have a share when the Government of the nations of the world shall be put into the hands of some of themselves for the benefit of the whole community. A privilege which was promised to the Church, and foretold long before, Jer. 30. 21. *Their Nobles shall be of themselves, and their Governour shall proceed from the midst of them.* Whereas it had been their great calamity to have strangers and enemies to rule over them, O Lord our God (said they) *other Lords besides thee have had dominion over us, such as were not called by thy name: such as were the Assyrians, Babylonians, Medes and Persians, and Grecians, and afterwards the Romans.*

C H A P. VIII.

Of the happiness in general which will be enjoy'd under the Reign and Government of Christ in its extent: and that Righteousness and peace will much more abound under it, than ever they did before.

THE happiness of living under such a Government as that of Christs Kingdom on earth will be, when his name alone shall be exalted as King in all the earth, will be very great we may be sure, if we should guess at it by nothing else but by this, to wit, that heaven and earth, the creatures animate and inanimate, are all summoned to rejoyce, and to make heaven and earth ring as it were with joy and triumph at Christs coming to reign, and to take the Government of all the Kingdoms of the world

world into his own hands. This summons we have in *Psal.* 96. 11, 12, 13. *Let the heavens rejoyce, and let the earth be glad: Let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the woods rejoyce before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.* The like we have in that parallel, *Psal.* 98. ver. 4. and so on. *Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoyce and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a Psalm: with Trumpets and sound of Cornet make a joyful noise before the Lord, the King. Let the sea roar and the fulness thereof; the world and they that dwell therein. Let the founts clap their hands: let the little hills rejoyce together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*

It is not the manner of the wisdom of God thus to awaken the whole world, and to call upon it to express so much joy and triumph as is here set forth, but upon such occasion as will well bear it, and is most worthy of it, in respect of the greatness of the benefit that will accrue to the world by it. And therefore this calling upon the whole world with such solemnity as is here expressed, to celebrate with joy and triumph the coming of Christ to reign over and to judge and to rule the earth, must needs put the world into a rational expectation of far greater benefits to be received thereby, than at any time it had enjoy'd before.

Although it is not to be expected that we should meet with all the particulars of the benefits to be set forth in the Prophecies relating to those times, which will then be enjoy'd; yet some of them are therein pre-declar'd; and those we shall now proceed to enquire after more particularly, by the help of those Prophecies.

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The excellency of Christs government, is described as we see in the two fore-mentioned Psalms, by the righteousness and equity of it: *he cometh to judge the world with righteousness, and the people with equity.* His coming to judge the world spoken of in these Psalms, is not meant of the Judgment of the last day, but of his governing this world for the space of several generations before that. To judge frequently in Scripture signifies to rule or govern. Those that governed the nation of the Jews after Moses and Josuah, until Saul was chosen King, were called Judges, and their ruling of Israel, is stiled their *judging of Israel*. And when they desired a King, it was that he might judge them like all the nations; that is, govern them. So here Christs coming to judge the world with righteousness, is to be understood of his coming to rule it with righteousness.

And by Christs governing the world with righteousness, I understand,

230 *Of the State of the Church,*

stand, not only that his administration of the government of the world will be just and righteous in all the *acts* of it, but also that the taking place of abundance of righteousness in the world, will be the *effect* of it. According to that in *Psal.* 85. 13. *righteousness shall go before him, and set us in the way of his steps.* So that in his days the *righteous* and righteousness shall flourish, *Psal.* 72. 7. This Government of Christ is extoll'd for the righteousness of it in many places of Scripture, as in *Psal.* 72. 2. *He shall judge the people with righteousness, and the poor with judgment.* And *Isa.* 11. 4, 5. *And the Scepter of his kingdom is called a Scepter of righteousness,* *Heb.* 1. 8. By this government of his, our Lord and Saviour will countenance and encourage righteousness and all righteous men every where, though they be never so mean; and discountenance and discourage the contrary in whomsoever found, and though they be never so great: and by doing so in conjunction with other means,

means, will propagate and promote righteousness every where. And this he will do by providing himself with Rulers under him, both supreme and subordinate, which shall do this for him, as I shall after shew.

The end of Government, at least one principal end of it is, that right might take place among men. And any government is more or less excellent, as it does more or less answer this end, or produce this effect: And people are more or less happy by the Government they live under, according as righteousness and equity among those who are governed, is more or less provided for, and promoted thereby.

Now because these will take place throughout the world in this Kingdom and under this Government of Christ on earth, transcendently more than they generally did in the world before under other Rulers: and because the world will be far more happy by that means than ever it was before; Thence it is that Christs

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coming to judge the world, is matter of such joy and triumph to the whole world, as is set forth in the two Psalms lately mentioned. To which may be added, *Psal. 67. 3, 4. Let the people praise thee, O God, let all the people praise thee: O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. And again, the Lord reigneth, let the earth rejoyce, let the multitude of the Isles be glad thereof, Psal. 97. 1.*

When righteousness shall generally take place in the world by virtue of this Government of Christ, the world will be at ease; because then things will be as they should be, and as well as prudent men can wish, in a state here on earth. Whereas under other governments in most places of the world, the people were in pain by reason of disorder, and for want of Right taking place, by giving to, and receiving from one another that which of right was every ones due. For it is in the body politick, as it is

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in the body natural. In the natural body when bones are dislocated, out of joint and displaced, it causes pain and complaining; and so it does in bodies politick, when for want of good Government things are wrong placed, some having more and some less than their due, it causes uneasiness, murmuring and complaining in a State. Thus it was under some of the Kings of *Juda*, *Isa. 5. I looked for judgment, and behold oppression; for righteousness; and behold a cry: great crying out and complaining because of the diseases in the body politick, the whole head whereof being sick, and the whole heart faint; for from the head to the foot was no soundness, as that Prophet complained, Ch. 1.*

Now when the Government of the world by Christ in the time of his Universal Kingdom is so greatly magnified as it is upon account of the righteousness of it, we are to understand this righteousness in the *most comprehensive sence*, and then it will signifie here, as it frequently does in
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Scripture, the whole of Religion. For righteousness consists in a conformity of the whole man to the whole Law of God, to promote which will undoubtedly be the design of this Government of Christ, of which we speak. *Righteousness* is to do that which is *Right*, in yielding both to God and men that which of right belongs to them, or is made due by any law of God, natural or revealed. And the Government of Christ when it shall take place in all the world, will produce this excellent effect of giving to God and unto men their due, after another manner than ever it was before among the generality of the inhabitants of the earth. It will do so,

1. In respect of God. Under other governments of the world, that honour and worship which is due only unto God, was given to creatures of several sorts; to Saints, to Angels, and many meaner creatures, and to images and feigned representations of invisible Beings. There are that are called Gods many, and Lords many,

as the Apostle speaks, 1 Cor. 8. But under the Government of Christ, men will be better taught and better disciplin'd. For when the Lord shall be King over all the earth, then in that day, *there shall be one Lord, and his name one*, as saith the Prophet, *Zech. 14. 9.* One object of divine worship, and one way of worship. Idol worship and false worship will then be banished out of the world wholly or near so. *In that day the Lord alone will be exalted, and the Idols he shall utterly abolish: they shall cast their Idols of silver and their Idols of gold, to the moles and to the bats, Isa. 2.*

And as in those times none shall be worshipped as God, but he who is God indeed; so he shall then be worshipped with no worship for the substance of it, but what is agreeable to his own nature, will, or appointment. *From the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among*

236 *Of the State of the Church,*
among the heathen, saith the Lord of
hosts, Mal. 1.11. By incense and a pure
offering, is meant pure Evangelical
worship, such as was to be appointed
by God, in those times to which
this Prophecy relates. It being a
common thing in Old Testament
times, to Prophecie of the worship
to be used in Gospel times, in Old
Testament stile, the matters Prophe-
sied of being thereby accommodated
to the capacity of people of those
times. This Prophecy has indeed
been fulfilled in part, and but in part
as yet. For Almighty God is to re-
ceive this worship according to this
Prophecy, in every place, from the
rising of the Sun to the going down
thereof; and according to Psalm 22.
27, 28. all the ends of the world shall re-
member and turn unto the Lord; and all
the kindreds of the nations shall worship
before thee: for the kingdom is the Lords,
and he is governour among the nations.
This is a thing which we cannot say
the world has been so happy as to en-
joy hitherto, but in a small part of it.

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2. As Almighty God shall under this Government of Christ receive what is due to him more and more generally than ever he did before, so will men then also receive that which is due from one another more and more universally than ever was done in the world before, for this very reason because men will then be more generally righteous than ever they were before. *Isa. 60. 21. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified.* In saying *they shall be all righteous*, it is implicitly said, that they shall all render to one another that which is their due or which belongs to them, or which is fit or becoming to be yielded to them in the several ranks and orders in which God has placed men here in this world. To be righteous practically, is to do to God and to all men that which is right, and what of due belongs to them; that by inferiours which is due to superiours of all sorts,
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238 *Of the State of the Church,*

in Church, in State, in Families; and that by such Superiours as is due from them to all their inferiours, and that to equals which is reciprocally due from one to another. And this yielding of right one to another, in which righteousness consists, is to be understood in the largest sence as not limited to external words and actions only, but as extending to internal affections also: and indeed these affections are primarily due to all we can call our Neighbours. For love is made due from one neighbour to another by the expresse law of God, which saith, *thou shalt love thy neighbour as thy self*, Lev. 19. 18. And indeed men can be no more righteous without true love to all men, especially to those known to them, than they can be righteous without conforming to the rule of righteousness, which is the Law of God: for *love is the fulfilling of the law*, and all the commandments of the second table are comprehended in this saying; *thou shalt love thy neighbour as thy self*, Rom. 13. 8, 9. And

And therefore where it is said as in the text forecited, thy people shall be all righteous, it is principally implied; that they shall be all men of great charity towards one another, and to all men. And indeed this will be the root and principle of each ones yielding unto others, whatever they can reasonably expect or desire from them. *For love worketh no ill to his neighbour*, as the Apostle says (*Rom. 13. 10.*) but prompteth a man to do him all the good he reasonably can. And what a happy time then must that needs be, when all the people, or the generality of them shall act and carry themselves towards one another according to this principle of love which will restrain them from doing any ill to one another; and not only so, but also incline and dispose them to do one another all the good they well can in reference to this life and that which is to come. And yet so happy will those times be, if all or the generality of the people shall then be righteous, as the Text before al-
ledged.

ledged faith they shall; unless we restrain that promise only to the Jews. For if the Church as such, consisting of Jews and Gentiles, be spoken to by God when he says thy people shall be all righteous, then we may well suppose the generality of men which shall then be in the world to be thereby meant; because the generality of the world will then be brought into the Church, as may well be supposed from other Scriptures. *The Lord God will cause righteousness and praise to spring forth before all the nations, Isa. 61. 11. They shall use this speech in the land of Judah and the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness, Jer. 31. 22.*

And indeed we have good reason to hope that the earth in general will then be replenished with righteous men, partly, because the Scripture tells us, *that then the earth shall be filled with the knowledge of the Lord as the waters cover the sea, Isa. 11. 9.* and partly

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partly because St. Peter saith, we according to Gods promise, look for new heavens and a new earth, wherein dwells righteousness (if that be not meant of a new creation after the day of judgment, as some incline to think it is) 2 Pet. 3. 13. that is, we look for a great and happy change in the world by reason of righteousness that will then be the inhabitant of the earth, whereas it lay in wickedness before, as, St. John saith, and was full of the habitations of cruelty. And the promise of this new and happy state of the world, he speaks of, is in all probability that which we have in Isa. 65. 17, 18. (none other promise of this nature being made when St. Peter wrote this Epistle, that I have heard of) For behold, I create new heavens and a new earth; and the former shall not be remembred, nor come into mind. But be you glad and rejoyce for ever in that which I create: for behold, I create Jerusalem a rejoycing, and her people a joy. These latter words are expository of the former, and shew in what sence

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we are to understand Gods promise of his creating new heavens and a new earth, to wit, of such a change in the face of affairs in the world, as will be matter of exceeding joy and rejoycing to all good men. As it must needs be when the Law of love shall generally obtain and be observed among men: for that will cut off all occasion of mens being troublesome one to another, and cause them to seek one anothers happiness, as they seek their own, when they shall love their neighbours as themselves. And when ever God causeth such a thing as this to come to pass, he may well and truly be said to create a new world in a moral sence. And when his *Kingdom* shall thus come, his *will* will be *done on earth* in some good measure, as it is done *in heaven*: a thing which our blessed Saviour has taught us to pray for.

These happy days will fall out in the *Philadelphian* interval of the Church, as some wise and good men have thought, which yet is next to
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succeed that interval of it in which we now for the present are. Neither perhaps is the great distance which the temper of this present age seems to be at from such a state of the Church as that I have been speaking of, any sufficient ground of despairing of its being so near us as the next interval of the Church is, as perhaps I may have occasion to shew afterwards.

2. Having done with this, I shall now proceed to speak of that other excellent effect of Christs Universal Government, I have mentioned, and shall shew that peace among men shall then take place in the world more than ever it did before. And this will follow as the natural effect of that abundance of righteousness which will be in the world in those days, of which I have been already speaking. For as the Prophet says, *the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever, Isa. 32. 17.* When righteousness shall rule in the

hearts and lives of men, and mutual
 love which is the compendium of
 righteousness, and the source and
 spring of it, shall generally prevail
 in the world among all sorts of men,
 high and low; this must needs intro-
 duce an universal peace into the
 world. Because by this every one
 will have from other that which they
 should have; those in authority in
 Church and State, will then have
 that which is their due from those
 that are under them: and those of
 inferiour rank, that which is due to
 them from those above them. And
 when it shall be thus, there will be
 no occasion of murmuring or com-
 plaining, of strife, contending or
 quarrelling. And as for this reason
 there will be no external occasion of
 unpeaceableness, so there will be no-
 thing in the nature of men out of
 which unpeaceable contending with-
 out external occasion and provocation
 should grow, while love is the pre-
 dominant principle in one man as well
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wholly free from all sinful pollutions of nature, yet so long as this corruption is not predominant, the inward motions of it will be stifled by its contrary principle, so that it shall not break forth into unpeaceable practices. And when an inward principle of love governs among men in their external actions towards one another, there will be no outward temptation to draw out the remainers of inherent corruption into act in any unpeaceable practices. But in case there should be in the world, a mixture of men of uncharitable and unpeaceable tempers among those who are better qualified, as its likely enough there may, yet so long as they shall be comparatively but few, shame will restrain them from picking quarrels where no occasion is given: Or if any thing of an unpeaceable nature proceed from them, yet if it meets not with that in others which will be kindled by it into any unpeaceable motion, the thing will dy of it self without any further disturbing

the peace, as sparks of fire do when they meet with no combustible matter to be kindled by them. Or if one unpeaceable man should quarrel with another, yet this will little affect the publick peace, which is kept inviolable among the generality of men, so long as such contest is but private; or if it should make it self any thing publick, we may well suppose the Government will then quickly put a stop to it from spreading any further, as I shall have occasion farther to shew afterwards.

I might further illustrate this matter, in shewing that abundance of righteousness must needs produce abundance of peace, by its contrary. For unpeaceable practices as they are acts of unrighteousness in themselves, so they proceed from mens unrighteous and unmortified lusts and passions, such as pride, covetousness, envy, malice, immoderate anger, frowardness and peevishness. *From whence come wars and fightings or brankings among you? come they not hence, even*

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of your lusts, that war in your members? saith St. James, *ch. 4. 1.* And therefore when these lusts and passions of the old man are *put off*, and the righteousness and charity of the new man *put on*; unpeaceableness, the unfavoury fruit of those lusts and passions, must needs cease, and peaceableness and quietness, the fruits and effects of righteousness and love, must needs succeed them.

Now that the world will be at rest and in great peace in the times of the universal reign and government of Christ, we may be sufficiently assured of by the Prophecies of the Scriptures relating to those times. Thus *Psal. 72. 7.* *in his days the righteous shall flourish; and abundance of peace so long as the moon endureth.* And if there shall be abundance of peace in his days; that's a demonstration that there will then be abundance of righteousness also: for true peace cannot take place where righteousness is thrust out. But the righteous flourishing in their righteousness, and

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the enjoyment of abundance of peace, will go hand in hand we see in those days, which must needs make them very happy days indeed, and so much the rather, because this peace will endure as long as the Moon endures. Then may that song be sung, *mercy and truth are met together, righteousness and peace have kissed each other, Psal. 85. 10.* Thus again, *Isa. 66. 12. Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream:* These are Metaphors signifying both abundance of peace and prosperity which shall be in those days, and the uninterrupted continuance of it, still *flowing* down from one generation to another as a *river* does.

This abundance of peace which shall be in those times thus foretold in general, we may by other Prophecies see set forth in some more particular instances. As,

1. National quarrels and wars which have been always so frequent

in the world, and which have been so destructive to the peace of the world and of the inhabitants of it as they have been, shall then utterly cease : So that there shall not only be a good agreement as to civil peace among the people of the same Nation, nor only between some particular Nations in League one with another ; but there shall be peace and good agreement among all nations in general. This we have expressly foretold by two of the holy Prophets almost in the same words, *Iſa. 2. 4. and Mica 4. 3. And he ſhall judge among the nations, and ſhall rebuke many people : and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks : nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.* The nations of the world as it ſeems by this, will have no inclination or diſpoſition to fall out with, or make war upon any of their neighbour nations, nor be in any fear or ſuſpicion of being attacht in a hoſtile manner by any of them. For ſo much is ſignified,

nified, by laying aside all weapons of war, and of beating those they had by them into instruments of husbandry, as supposing they shall have no more occasion for them, either to defend themselves or to offend others. But they (as the Prophet *Micah* adds) *shall sit every man under his own vine and under his fig-tree,* and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it, saith he.* They will every man quietly and securely enjoy that which is his own, without any fear of being dispossessed of it by any hand of violence. And when both the Prophets say, *neither shall they learn war any more,* it acquaints us with two things; the one is the perpetuity of this Universal peace among all nations of the world: The other is, that this Prophecy extends it self to times yet to come, such as the world was never yet so happy as to see since the time this Prophecy was first uttered. To which we may add a third, and that is, that the Government of the world in all the nations

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nations of it, will then be in the hands of Princes and Governours of one and the same Religion, that is of the Christian Religion, otherwise at one time or other as it is highly probable, there would be more or less falling out among them. And, O how happy will the nations of the world be which have been dashed to pieces one against another by bloody wars, to see such a day! Well may the world in that day sing praises to the Lord, and say, as in *Psalms* 46.9. *he maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the Chariot in the fire.*

2. As there will then be a civil peace among all nations, so its probable there will be a Religious peace among them also, and that there will be a good agreement among the generality of the inhabitants of those nations, and especially in national Government in matters of Religion. For if the earth shall be full of the knowledge of the Lord as
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the waters cover the sea : and if this new world shall be the dwelling place of righteousness, so that the generality of men shall rightly understand the things necessary to a good life, and be so righteous and honest as to practise what they know, there can be little doubt but that there will be a very peaceable and comfortable agreement among the generality of men that will then be in the world, in matters of Religion.

Almighty God hath said, that in those times when he shall have gathered his people out of all countries where they had been scattered, *that then he will give them one heart and one way ; oneness of mind and will to walk in that one way which he has given them to walk in, Jer. 32. 39.* And after the Lord shall have gathered the nations, and assembled the kingdoms to pour on them his indignation ; he will then as he says, *turn to the people a pure language, that they may call upon his name to serve him with one consent, Zeph. 3. 8, 9* And that will

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will be a great blessing indeed, as they can best tell who have the greatest sence of the mischief of division in the Church, and of mens dissenting one from another in their way of calling upon God and of worshipping him. When these desirable days shall come, *Ephraim shall no more envy Juda, nor Juda vex Ephraim*, about their different ways of worshipping God, *Isa. 11. 13. Say unto them* (saith God to the Prophet) *thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Juda, and will make them one stick, and they shall be one in my hand. And say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one King shall be King to them all, and they shall*

254 *Of the State of the Church,*

no more be two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be King over them, and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them, Ezek. 37:19, 21, 22. The meaning is, that the Ten Tribes, and the Two Tribes should no longer be divided about their way of worshipping God as formerly they had been, but should at the time here pointed at, be re-united under one Government, both Religious and Civil: which yet we do not find they ever have been since then unto this day.

This peaceable accord and good agreement shall not be only among the Jews, *but of the increase of his Government and peace there shall be no end,* saith the Prophet, speaking of Christ, *Isa. 9. 7.* His government and peace by it shall encrease and spread it self over all. And the reason why there is not that peace and good agreement now among all Christians, is not
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for want of direction from God about the matters wherein they should agree, but for want of that righteousness, goodness and charity, that will abound more in those days than it does in these. For I do not think we are to expect any new addition to be made to the holy Scriptures in those times for the bringing about that universal peace and unity of which we speak, but a being freed from those unchristian prejudices which possess mens minds against their brethren and against some things for their sakes, so that they cannot see those things to be what they are, though otherwise plain in themselves: and a being freed likewise from the love of some undue interest of reputation, honour or other worldly advantage, which they love more than the peace of the Church. For the Primitive Christians which were not byassed by such undue interests or prejudices (as the false Apostles and their followers that made differences were) agreed very well in matters of
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Religion, though they had but the same doctrine for their direction therein, which we also have in the Scriptures. So that it must be a true Christian Spirit and temper which will abound more in those days yet to come, than it does in these, that must and will procure that good agreement and general peace, of which we speak.

CHAP. IX.

The binding of Satan ; the placing good Governours every where ; and a plentiful communication of Divine assistance, will be Means conducing much to the abounding of righteousness and peace in the earth.

HAVING spoken of the abounding of righteousness and peace, as the two principal things which will make the world more happy in the times of the Universal kingdom and government of Christ on earth, than ever

ever it was before ; I shall now proceed to speak of some other extraordinary priviledges which will be enjoyed in those times. And it shall be of such as by which the righteousness and peace we have been discoursing of, will be procured and continued in the world, till towards the end of it.

1. And I will begin with that first which concerns the binding of Satan and the shutting him up, so that he shall not deceive and disturb the nations for the space of a thousand years, as he had done in times past. And this we have foretold by St. John Rev. 20. 1, 2, 3. *And I saw an Angel come down from heaven, having the Key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the Devil and Satan, and bound him a thousand years: and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should*

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258 *Of the State of the Church,*
be fulfilled; and after that, he must be
loosed a little season.

It will be easie to understand how the binding of Satan thus will tend to the introducing of much more righteousness and peace into the world, than was in it before, when we consider how much the abounding of sin, and of the many mischief and disturbances of the world, are owing unto him and to his activity in it: It is he which hath seduced the nations of the world to Idolatry. Hence it is that the Sacrifices which have been offered unto Idols, are said to have been *offered unto devils*, as the founders of that worship, *Deut. 32. 17. 2 Chron. 11. 15.* And the coming of the man of sin introducing a new sort of Idolatry into the world, with abundance more of *deceivableness of unrighteousness*, is said to be *after the working of Satan*, *2 Thes. 2. 9.* It is he that stirs up the great men of the world to raise up bloody persecutions against the Church of God. *The devil shall cast some of you into*
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prison, Rev. 2. 10. It is the Devil that sows the Tares of strife and division and scandal in the Church, Mat. 13. *They are the spirits of devils that are sent out to the kings of the earth and of the whole world to gather them to battle to the great day of God Almighty,* Rev. 16. 14. *It is the Prince of the power of the air, that worketh in the children of disobedience,* Ephes. 2. 1. *It is the great dragon that old serpent called the devil and satan, that deceiveth the whole world,* Rev. 12. 9. And if the unrighteousness and wickedness of the world in general, and the broils, combustions and slaughters that abound in it, proceed so much as they do, and have done, from the instigation of the devil, and from the liberty he has had to range up and down the world, and to exercise his subtilty in tempting men, and in doing and procuring mischiefs in abundance; then the confining him to his den, and the restraining him from exercising his subtilty and power of deceiving and tempting men, must

needs tend greatly to the increase of righteousness and peace in the world. If the cause be taken away, the effect ceaseth. If upon the shutting up of the King of *Babylon*, that great troubler of the world, in his grave, it might be said as it was, *the whole earth is at rest and is quiet* (*Isa. 14. 7.*) then much more may it be said so, when Satan a far greater troubler of the world, is shut up in the bottomless pit.

We may guess how very much the wickedness and unrighteousness of the world, and the unhappy and troublesome estate thereof, is owing unto the working of Satan, and to his liberty of tempting of men, by that strange alteration which will be made in the world by his being loosed out of his prison, when the thousand years shall be expired in which he had been shut up. For though the world had had the experience of the happiness of enjoying abundance of righteousness and peace for near a thousand years, yet when he comes

to be at liberty again, he deceives the nations in the four corners of the earth, the number of whom will be as the sand of the sea, *Rev. 20. 7, 8.* And by this we may guess likewise how much the binding up of Satan for a thousand years, will contribute to the abounding of righteousness and peace which shall be in those days.

2. The placing of good Governours every where in the world, above what had been in times past, will be another thing which will conduce much to promote righteousness, and to procure great peace in the world. For as bad Rulers have always been observed to make bad people, as *Jerobam* made *Israel* to sin: and as unrighteousness is ever attended with uneasiness, and that with clamour and unquietness; so on the contrary, good Governours tend to make the people under them to be good: a King that sitteth in the Throne of judgement, scattereth away all evil with his

eyes: And when the Rulers and the people ruled are good, occasions of complaining will cease, and *the effect of righteousness will be peace and quietness*, as the Prophet hath told us, and as experience hath taught us.

Now we have observed before, that righteousness and peace shall abound in the world under the Government of Christ, when that shall spread it self over the whole world, because *he shall judge the world with righteousness, and the people with equity.* I have observed also that our blessed Saviour will not administer affairs in governing the world immediately by himself, but by his Vice-gerents here on earth, and by other subordinate Rulers. And then *his judging the world with righteousness, and the people with equity*, will be his placing such Governours all over the world as shall govern the people under them with righteousness and equity, and thereby propagate and promote righteousness and peace among them every where. In *Psalm 72.* which is a *Psalm*

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Prophetical of Christ and his Government, it is said of him, at *verse 2.* *That he shall judge the people with righteousness, and the poor with judgment.* And then it follows in the next words, *ver. 3.* *The mountains shall bring peace to the people, and the little hills, by righteousness.* Meaning by *mountains* Superiour Rulers, and by *little hills*, those which are subordinate in Government. And both these shall bring peace to the people by righteousness: by being righteous and doing righteously themselves, and by promoting and encouraging it all they can in others. But the thing I would have farther observed here, is, that the words in *ver. 3.* seem to shew how the *Messias* spoken of in *ver. 2.* shall judge the people with righteousness, and the poor with judgment, to wit, by causing the mountains and the little hills to bring peace to the people by righteousness.

Now that the rule and government of the world will in those times be put into the hands of such as shall

264 *Of the State of the Church,*

be of the Church of God, I have formerly observed from that Prophecy, *Dan. 7. 27.* where he says, that the *kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high.* And the *mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills;* the Church of God shall be uppermost in the world, which it could not be, unless the rule and government of the world should be put into the hands of those which shall be of the Church. And such Scriptures as tell us, that *all kings shall fall down before Christ, and that all nations shall serve him,* as that does, *Psal. 72. 11.* do suppose and imply that all kings shall then be of his Church.

And those Scriptures which acquaint us that Christ shall rule in righteousness in the time of his reign, do in effect as I have said, tell us that those under him in the government shall so rule for him, and that he shall
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to rule by them, that is, with righteousness.

And we have several Prophecies foretelling that God in his good Providence will order such to rule and govern in the world, as shall be duly qualified for the promoting righteousness in the world, and consequently the peace of it. Thus, *Isa. 1. 26.* *I will restore thy Judges as at the first, and thy Counsellors as at the beginning: afterward thou shalt be called the City of righteousness; the faithful city.* Judges as at the first, that is, as at their first becoming a nation, brought under the Government of men of Gods chusing for them, such as *Moses* and *Aaron*, *Josbua*, and *Eleazar*, &c. And after this they shall be called, that is, they shall be, or become a city of righteousness, or *a righteous nation which keepeth the truth*, as in *Isa. 26. 2.* Thus again, *Isa. 60. 17.* *I will make thy officers peace, and thine exactors righteousness, violence shall no more be heard in thy land.* *Ezek. 45. 8.* *My princes shall no more oppress my people;*

people; meaning as they had been wont to do without scruple, according to that in *Zach. 11. 5.* *whose possessors slew them, and held themselves not guilty.* *Jer. 3. 15.* *I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.* By Pastors, he means Rulers, and as we may well suppose according to common opinion, both Civil and Ecclesiastical, for both have been always wont to rule. And these he says shall be according to his own heart; that is, such as he shall like and approve of. And these will be such as shall feed the people with knowledge and understanding; that is, rule them with prudence and discretion, as *David* as King, was said to feed the flock he was set over by God, *Psal. 78. 71, 72.* *He brought him to feed Jacob his people, and Israel his inheritance: so he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.*

Thus

Thus again, Jer. 23. 4. *I will set shepherds over them which shall feed them, and they shall fear no more, nor be dismay'd, neither shall they be lacking, saith the Lord.* Meaning by shepherds such Rulers as shall do by the people under them, as good shepherds use to do by the flocks under their hand: such as shall charge themselves with the care of them, in providing for their welfare, in protecting them from injuries, in preventing their going astray, and in seeking to bring those back which have gone astray, and in applying necessary remedies for the cure of maladies; and in using much tenderness to the weak and feeble. And thus God hath foretold that he will do, supposing still by such shepherds those which he will set over his flock. *I will seek that which was lost, and bring again that which was driven away, and will bind up that which is broken, and will strengthen that which was sick,* Ezek. 34. 16.

And when it is said of the Messiah
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in respect of his Government in the time of his reigning universally over the world, *That he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor, Psal. 72. 4. he shall deliver the needy when he cryeth; the poor also and him that hath no helper: he shall spare the poor and needy, and shall save the soul of the needy: he shall redeem their soul from deceit and violence, ver. 12, 13, 14.* I say, when these things are said of his Government in the time of his Universal kingdom, it is to be understood, that they which in those times he shall set up to represent him and to rule for him, will not suffer Might to overcome Right, but will be Advocates and Protectors for the poor and helpless in their just cause, against their powerful oppressors, and always be inclining to mercy, in all compassionate cases. *With righteousness shall he judge the poor, and reprove (or argue as it is in the margin) with equity, for the meek of the earth, Isa. 11. 4.* He will debate the matter

matter with the adversaries of the poor and meek, when they cannot plead their own cause, or want those that can; but yet with equity, not countenancing the poor, because they are poor, in a bad cause. And when Rulers, Civil and Ecclesiastick, Magistrates, Bishops and Ministers shall thus do generally throughout the world, in their respective capacities; it must needs tend to excellent order both in Church and State, and consequently to great peace in both. And so much touching the Rulers which shall be in those times.

3. I have said, that a plentiful communication of divine assistance which will be vouchsafed in the time of Christs kingdom on earth, will be another means or cause of the abounding of righteousness and peace in those days. Such is mens spiritual impotency and weakness, brought upon their nature by sin, as that they can never attain to righteousness of life without Gods merciful assistance
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in his preventing and co-operating grace : *for it is God that worketh in us to will and to do of his good pleasure,* Phil. 2. 13. And the more of this assistance is communicated to the inhabitants of the world, the more will righteousness abound in it : and the more righteousness, the more peace.

In *Esa. 11. 9.* The Prophet speaking of the time of Christs reign and government, and having said that then there shall be no hurting or destroying in all Gods holy mountain, gives the reason of it in these words ; *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* Thereby noting that knowledge shall then be spread over the habitable earth, as the waters are over that part of the earth which contains in it the waters of the sea. And that shews that the communication of divine assistance towards the abounding of righteousness in those times, will be exceeding extensive above what the world had enjoyed before. For as the abounding of righteousness sup-

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poseth the abounding of knowledge (for men cannot be righteous without knowledge) so the abounding of knowledge supposeth the abounding of those means without which knowledge cannot be wrought in mens minds, and those are divine assistances from God, and those means or assistances, are Gods sending his Gospel unto men, and the illumination of their minds by his Spirit that they may understand it and be made better by it.

The Angel having shew'd unto Daniel what should befall his people in the latter days, bid him *shut up the words, and seal the book to the time of the end: many, saith he, shall run to and fro, and knowledge shall be increased.* Chap. 12. 4. Meaning, I suppose, that men should do so most especially about the time of the end, and that then knowledge should thereby be increased. And how shall men come to run to and fro then more than they did before, and knowledge in those prophecies and other Scriptures be increased

increased more than it was before? but by Gods stirring them up to do so, more than he did before, and by enlightning mens minds more than he had done before.

Such will be Gods communication of light and knowledge to men in those days by the operation of his Spirit upon their minds, that divine knowledge will more easily and sooner, and with less labour of external instruments, be attained, than in times past it had been, and become more common and familiar among all sorts of men than ever before. And some such thing doubtless is meant by that saying, *Jer. 31. 34. They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.* There shall not need then as in times past, to be *precept upon precept, precept upon precept; line upon line, line upon line, in teaching;* for the internal assistance by God to bring men to know-

knowledge, it seems will be such, as that it shall be attained with little labour comparatively, of external instruments. The way which shall be called *holy*, will become so plain upon this account, *that way-faring men, though fools, shall not err therein*, as the Prophet speaks, *Isa. 35. 8.* The Prophet speaking of those happy times of the Church, wherein *her stones shall be laid with fair colours, and her foundations with Sapphires, and her windows made of Agates, and her gates of Carbuncles*, saith, *that then all thy children shall be taught of the Lord, and great shall be the peace of thy children*, *Isa. 54. 13.*

I have quoted those words in the New Covenant mentioned in *Jer. 31. 34.* as relating to those times of the happy restauration of the *Jews*; for so they do especially, though not only, as we may easily perceive by the following verses there. For though that New Covenant is currant in relation to us *Gentiles* as well as to the *Jews*, throughout the whole time of

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the Reign of the Messias, yet as it was Prophefied of to be *made with the house of Israel and the house of Juda*, it seems primarily to respect them; and accordingly the Gospel was first sent unto them. But since but few of them comparatively, have as yet been married to the Lord by this Covenant: and yet since he designed by this Covenant, to marry that nation to himself the second time, so as that they should no more depart from him as they had done, though they had been married to him by the first Covenant; therefore the time of the marriage of the Lamb with that Spouse of his by this second Covenant, seems to be the time in which this Prophecy in *Jeremy* will be compleatly fulfilled. For then the Lord will take them again to be his people and he to become their God, *never to remember their iniquities any more*, by casting them off from him as he had done before, for the space of many generations. And this in Scripture is called Gods establishing his Covenant

nant with them. For after he had threatened to cast off the house of *Juda* for breach of Covenant, saying, *I will even deal with thee as thou hast done, which hast despised the oath in breaking the Covenant, Ezek. 16. 59.* he presently adds in *ver. 60.* *Nevertheless, I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant:* that is, at the time of their restoration and return, as the following verses shew.

And as Almighty God has foretold that he will then grant them such assistance as that they shall all know him from the least to the greatest of them; so he has foretold at the same time, that he *will put his Law in their inward parts, and write it in their hearts, Jer. 31. 33.* Meaning that he would afford them greater assistance towards keeping his laws under this second Covenant, and upon his taking them again the second time to be his people, than he had done under the first, which they brake, and

276 *Of the State of the Church,*

upon which *he regarded them not*, as he says. And it is from hence and because of this among other things, that righteousness and peace will abound in those times, more than they had before.

Thus again, Jer. 32. 40, 41. *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoyce over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul.* I have recited these last words to shew to *what time* the making and performing of that everlasting Covenant fore-mentioned, does belong. And when the Lord here says, that he will then covenant with *Israel* to put his fear in their hearts, after he has gathered them out of all countries whither he had driven them, so as that they shall not depart from him, as well as he will, not to turn away from them to do them good; I take this to be in
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some sort, of the nature of an *absolute* and *unconditional* promise, as it respects that Nation in general: Not that he thereby engages so to put his fear into the hearts of all and every one of that nation, as that none of them shall at all depart from him; but that that nation should never so rationally and so universally depart from him as it had done in times past. As when our blessed Saviour says, the *gates of hell shall never prevail against his Church*, he is not to be so understood as if by that saying he meant, that the gates of hell should not prevail against any that should be of the Church, in some sence, but that they should never so prevail against the Church in general, as that it should cease to be in the world. In like manner we may understand this, and other like promises made to that nation after their restauration out of their infidelity and long dispersion, that they shall never be so forsaken of God again as they had been, but that he would continue them a nation in

a very prosperous and flourishing condition. And thus it is more plainly expressed, *Jer. 31. 35, 36. Thus saith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night: if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a Nation before me for ever.*

But then this better condition of theirs will proceed from greater assistances which they will receive from God so to fear him as no more to depart from him as they had formerly done. Almighty God engages that *he will not turn from them, and that they shall not depart from him.* But that by which he assures them that after that time they shall never depart from him, is his promise of communicating such assistance to them, as by which the fear of God shall always abide in their hearts.

Another Prophecy to the same purpose, is that of *Ezekiel chap. 36. from ver. 24. to 28. I will take you from*

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among the heathen, and gather you out of all countreys, and will bring you into your own land. Then will I sprinkle cleane water upon you, and ye shall be cleane: from all your filthinesse, and from all your Idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Here is a Prophecy, a promise indeed, of extraordinary assistances which God will vouchsafe his antient people, when he shall recover them out of their long and last dispersion, and resettle them in their own land. He will grant unto them such an efficacious presence of his spirit, as by which they shall have new hearts, and lead new lives; he will thereby cause them to walk in his statutes. And from this abundance of divine assistance, will proceed abundance of righteounesse, and from that, abundance of peace.

The same assistances, which these Prophets have foretold shall be vouchsafed the *Jews* by God, after their return from their long dispersion, were foretold long before by *Moses*, as we may see, *Deut.* 30. 4, 5, 6. *If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live.* I do not find in any of the books of *Moses*, any such promise of divine assistance as this is, made to the *Jews*, all the while they should remain in the land which the Lord had given them, or before they should be scattered among the nations for their iniquities. Nor can we say that upon Gods bringing them out of the *Babylonian*

Babylonian captivity into their own land again, he did them good and multiplied them above what he did for their forefathers, which yet here we see is promised them, together with Gods circumcising their hearts to love him. Both which things considered, it argues that the promises here made do refer to the time of their general and final deliverance from that dispersion, under which they remain until this day. And if so, then we may perceive by this promise here made, that Almighty God will in that last state of the *Jews*, vouchsafe them more of divine assistance than ever he promised their fore-fathers when they were in the best and most flourishing condition in the land of *Canaan*. And if so, it will be easie to believe that righteousness will then abound among them more than ever it did before.

Unto all that hath been said touching divine assistance, we may add what the Scripture assures us of, touching that extraordinary presence of his,

his, which God will afford among men in those latter times of the state of the Church here on earth. In that happy time of the Church set forth by a new heaven and a new earth; and by the new Jerusalems coming down from God out of heaven, it may be said, *behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, Rev. 21. 1, 2, 3.* And when God shall please to exhibit himself thus unto men, we may be well assured of a very plentiful effusion of good things, of spiritual good things especially; and among them, divine assistances to enrich the souls of men with great measures and degrees of light and love. And this cannot but produce much righteousness, and great peace among men. This saying, *the Tabernacle of God is with men, &c.* seems to signify as much happiness thereby to be vouchsafed to men, as they can be well capable of in this world and on this side heaven itself;

itself; but especially in Gods communication of such benefits as will best fit and prepare them for the happiness of another world, and for the best enjoyment of Gods favours in this. And when *Ezekiel* seems to have set forth the glory and magnificence of the new city he Prophesied of, (which seems to be the new *Jerusalem* described afterward in the 21. and 22. chap. of *St. Johns Revelations*,) he concludes, chap. 48. and last ver. with that which would commend it most of all, saying, *that the name of the city from that day shall be, The Lord is there.*

Considering then the great plenty of internal assistance which God will vouchsafe unto men in the happy times we speak of: and considering the excellent order and government which will then be observed both in Church & State, by Princes, Bishops, and Rulers well qualified for it; it will be no hard matter to believe, *that their peace then will be as a river, and righteousness as the waves of the sea,*
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284 *Of the State of the Church,*

as the Prophet speaks. Then it may be truly said, as in *Psal. 85. 10.*—*mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps.*

And that such excellent effects as righteousness and peace are, will be plentifully produced by that inward assistance from God, and outward good government by men, which will then be enjoyed, will yet more easily be believed when we consider, that in that time Satan will be restrained and bound up, as has been shewed, from tempting and deceiving men, as he had done in all ages of the world preceding those blessed times. For if the divine assistances which shall then be enjoyed, should be but equal to what God has afforded at some other times, yet they would

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produce the good effects, righteousness and peace, more abundantly than the like did in such times when Satan was at liberty to resist and counter-work the operation of those assistances by his temptations, evil influences and infusions. For the ineffectualness of Gods assistances vouchsafed unto men, is very much owing to the contrary operation of the devil upon their minds by his infusion, as I have before in part shewed. And therefore when the divine assistances shall not only be more than ordinary in those happy times, but also free from those oppositions and interruptions from the devil, which were wont to obstruct their good effect in men more or less; it is but reasonable to expect that their productions of righteousness and peace in the world, should greatly exceed, what the world had in that kind enjoy'd before.

CHAP. X.

Of the earthly prosperity which Almighty God, as it is probable, will vouchsafe in the latter ages of the world.

IF there shall be so great an alteration and change in the *world moral*, in reference to moral Rectitude, as upon enquiry we have found cause to expect there will; Then it seems but reasonable to hope that there may be at the same time, such an alteration and change in the *world natural* also, as may hold some good proportion with the Renovation which will be made in the world moral. *Let the people praise thee, O God, let all the people praise thee. And what then when they shall do so? Why, then the earth shall bring forth her increase, and God even our own God shall bless us. Psal. 67. 5, 6.* It was a general corruption

ruption and degeneration in the world in morals, which brought a general decay and languishment upon it in naturals. And therefore it may be hoped that a general *Reformation* of the world in things moral, may be accompanied with a general *restoration* of it in things natural.

And this very thing we find promised in reference to one Nation of the world, to wit, the *Jews*: which may be soom good ground of hope, that something of like nature may befall the world in general in like case. God Almighty threatned that nation in case of their disobedience, to bring a curse upon their land, and to make it barren; and upon their bodies by sickness and diseases, and captivity, and upon their cattel, *Dent. 28*, and all this has come upon them accordingly: But yet for all that, he at the same time promised also, that if after all this evil should come upon them, they should yet return unto him and become obedient, he told them by *Moses* saying, *the Lord thy God will make*

288 *Of the State of the Church,*

make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land, for good: for the Lord will again rejoyce over thee for good, as he rejoyced over thy fathers, Deut. 30. 1---9.

God has indeed turned their fruitful land into barrenness, for the wickedness of them that dwelt therein, and it is become a desolation of many generations. But the time will come when they shall turn to the Lord, and the vail which is upon their heart will be taken away; and when the Spirit of grace and supplication shall be poured out upon them: and then there seems to be designed them by God, a restitution of the antient fertility of their land, and of plenty of all things; or rather that which shall much exceed what ever it had been heretofore in its greatest glory. Isa. 32. 13, 15. *Upon the land of my people shall come up thorns and briars, yea upon all the houses of joy in the joyous city--until the spirit be poured upon us from*

from on high, and the wilderness be a fruitful field. This wonderful alteration expressed by a wilderness becoming a fruitful field, is we see to be made, when the spirit shall be poured on them from on high, and not till then. Thus again, *Isa. 51. 3.* The Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody. *Isa. 55. 13.* instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. The stile of the Prophets in this matter, is sometimes very lofty: it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, *Joel 3. 18.* that is, the hills & mountains shall be so fruitful as to produce by the cattel and by the vines, very great
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plenty of wine and milk. The like we have *Amos 9. 13.* Behold the days come, saith the Lord, that the plow-man shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. In the days when the Messiah shall judge the people, there shall be an handful of corn in the earth upon the top of the mountains; and the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth, *Psa. 72. 16.*

And as there will be great plenty of the fruits of the earth, so there will be of cattle also, and of men, to make use of that great plenty. Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Juda, with the seed of man, and with the seed of beast, *Jer. 31. 27.* I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginning, *Ezek. 36. 11.* I will multiply them, and they shall

shall not be few; I will also glorifie them, and they shall not be small, Jer. 30. 19. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time, Isa. 60. 22.

And then together with this great plenty, there will, as it is very probable, be added the blessings of health, and length of days, that men may enjoy, and long enjoy those other blessings. Isa. 33. 24. *The inhabitant* (to wit, of Zion) *shall not say, I am sick.* God had promised of old to his people, that if they would diligently hearken to him, and do that which is right in his sight, that then he would put none of those diseases upon them which he had brought upon the Egyptians, saying, *for I am the Lord that healeth thee,* Exod. 15. 26. And this as it is probable, God will return to make good to them at this time, when they shall generally so return to him as to perform the condition on which that promise was made.

And the like may be said touching Gods promise of *multiplying their days*

292 *Of the State of the Church,*

as the days of heaven upon earth, upon the same condition, Deut. 11. 21. For in that time in which God has said by his Prophet that he will create new heavens and a new earth, he hath said, that there shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall dye an hundred years old, but the sinner being an hundred years old shall be accursed, Isa. 65. 20. The plain meaning of all which according to a good Author seems to be this, That there shall no child *ordinarily* dy by any untimely death, and before he has fulfill'd his days, nor an old man that has not lived so long as in the course of nature he might well reach: and that the child shall be an hundred years old when he dieth; not that he shall be a child when he dies an hundred years old, as some Jewish Doctors have fancied. But though a man should in those days enjoy the then common blessing of long life, and not die till he be an hundred years old, yet if he dy a sinner, a man of
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an unreformed life, he shall dy accursed. Men shall then live long to enjoy the fruit of their labour in great plenty, which they shall then also securely possess without any danger of being bereaved thereof by enemies. For so it follows in the 21 ver. and so on. *They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their off-spring with them.*

Saint Paul says, *the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, Rom. 8. 21.* And if he hereby means a deliverance which the animate, and inanimate creatures shall one time or other receive, from the vanity, weakness

and hurtfulness which is come upon their nature by reason of mans sin, as its generally held he does: Then the great prosperity we have been speaking of, is not likely to be peculiar to the nation or people of the *Jews* only, when they shall be restored, but seems to be a thing more generally to be enjoyed in the world, in those happy times. For if that be *St. Pauls* meaning, then the deliverance of the creature from the bondage of corruption, of which he speaks, must be its deliverance in a great measure, from that curse that came upon the earth for the sin of man, and that was extended to the other parts of the earth as well as to the land of *Canaan*; and therefore the removal of this curse, must concern the other parts of the world as well as that.

And if the creature, or whole creation, which groaneth and travaileth in pain until now, shall be delivered from this bondage one time or other; when can it be so reasonably expected as in those times in which the Reign
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and Government of Christ will make them so happy, as we have seen set forth? It cannot reasonably be thought to be at the judgment of the great day, for then will be the *conflagration* of the world by fire, and that will not be a deliverance to the creatures, but a destruction of them.

I know it is supposed by some that the Conflagration will be but a *Purgation*, and not the *destruction* of the creatures; because the Psalmist speaking of the earth and heavens, says, *they shall wax old as a garment, and as a vesture, be folded up and changed*, Psal. 102. 25, 26. But I would ask, how it does appear that the Psalmist speaks of the change which shall be by the Conflagration, rather than that which we suppose shall be made by delivering the creatures from the bondage of corruption, in the time of Christs kingdom and government upon earth? I am sure what the Scriptures say shall befall the earth and lower heaven, or the Element, at the day of Judgment, seems

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much more likely to signifie a destruction or annihilation of them, than a mutation of them by purgation. *The element shall melt with fervent heat, and the earth with the works thereof, shall be burnt up,* at the day of the Lord, saith St. Peter 2 ep. ch. 3. 10. And St. John speaking of the Judgment day, says, *I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them,* Rev. 20. 11. St. Peters words put the matter beyond all doubt or dispute, that the Conflagration will be at the last judgment of ungodly men, when he says, *the heavens and the earth which are now, by the same word kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men,* 2 Pet. 3. 7. And if the creatures deliverance from the bondage of corruption shall not be at the day of Judgment; Then there is no time can be assigned for it so likely, as the time of Christs universal kingdom upon earth; nor do I know any other but the day of Judgment,

ment, that in the judgment of men stands in competition with it.

And that deliverance of the unreasonable creatures which St. Paul here speaks of, seems to be foretold by the Prophet *Esay* long before in two of his Prophecies, both of them to the same effect. The former of them we have, *Isa.* 11. 6---9. in these words; *The Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid: and the Calf, and the young Lion, and the Fatling together: and a little child shall lead them. And the Cow and the Bear shall feed, their young ones shall lye down together: and the Lion shall eat straw like the Ox. And the sucking child shall play on the hole of the Asp, and the weaned child shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* The other Prophecy we have in *Isa.* 65. 25. *The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock: and dust shall be the Serpents meat.*
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298 *Of the State of the Church,*

They shall not hurt nor destroy in all my holy mountain, saith the Lord. From what goes before from the 17 ver. it appears, that the time to which this Prophecy relates, and in which it is to be fulfilled, will be the time in which there will be new heavens and a new earth. And the time to which the former Prophecy relates, and in which it will be fulfilled, is the time when the *earth will be full of the knowledge of the Lord, as the waters cover the sea.* And both belong unto the same time.

These two Prophecies do seem primarily and properly to signifie and shew, that in those times here pointed at, the ravenous and savage qualities of the Wolf, the Leopard, the Lion and the Bear, and the mischievous qualities of the Asp and Cockatrice, shall be taken away so, as that they shall have no inclination or disposition to prey upon or hurt such harmless creatures as Lambs, Kids, Calves, Kine, and little children, but that they may dwell, feed, and lie down together without any hurt or danger.

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I know these Prophecies are understood by many in a figurative and mystical sence, as if thereby were set forth the wonderful and happy change which the Gospel in the days of the Messiah shall make in the nature of men, when it shall be kindly received by them: so that men of savage and fierce dispositions, by the power of the Gospel, shall be made meek and gentle, innocent and harmless. And although its true that the Gospel does work such a change in some men; yet whether this be the doctrine intended in these Texts, seems doubtful for these reasons.

1. Because the Wolf, the Leopard, the Lion and the rest of the hurtful creatures here mentioned, are supposed to retain their original and proper natures still when they shall become thus harmless: they are not to be made Lambs, Kids, Kine, Calves or Children, to make them harmless company for those that are such. But when the Gospel has made
such

such a change in men, as that forementioned, the Wolf then does not dwell with the Lamb, nor the Leopard lie down with the Kid, but the Wolf then is become a Lamb, and the Leopard a Kid, and so Lamb dwells with Lamb, and Kid lies down with Kid. But here according to these Prophecies, the Wolf while a Wolf shall dwell with the Lamb, and the Leopard while a Leopard shall lie down with the Kid, and so of the rest. And this makes so great a disparity between the things signifying, and the the things signified, in case we should understand the Prophecies in the mystical sence, that the one cannot well and commodiously be represented by the other.

2. We cannot well imagine for what other reason that saying, *the Lyon shall eat straw like the Ox*, should be added to what had been said before touching those savage creatures not preying upon Lambs, Kids, &c. but only to give some account how those

those creatures shall live and how they shall be fed, when they shall cease to prey upon other living creatures. And that one instance of the Lions eating straw like the Ox, it seems to be intimated that when that change shall be made in those ravenous creatures, that then they shall live upon pasture and fodder as other beasts do, and as was originally appointed by God before mans sin did introduce a mischievous quality into their natures, Gen. 1.30. And if to give an account how those creatures should be fed and subsist when they should cease to prey upon other living creatures, was the reason of saying, The Lion shall eat straw like the Ox, then it will be a sufficient reason also why we should understand these Prophecies in their proper sense, only allowing for the Rhetorick of the Prophetick stile.

3. That to shew how beasts of prey shall live when they shall cease from their preying quality, was the reason of the Prophets saying, *the Lion shall*

eat straw like the Ox, becomes yet the more credible, because he gives account also, how the serpents shall live when they shall become so inoffensive and harmless as that a weaned child may put its hand upon their den without any danger; for he says, *dust shall be the serpents meat*. That part of the curse is still to lye upon them which God inflicted upon the Serpent for being instrumental in mans fall, *Gen. 3. 14.*

If these Prophecies had been designed for such a Mystical sence as some have put upon them; I cannot imagine for what reason this passage concerning the Serpents eating dust, should accompany that of the Wolfs feeding with the Lamb, and the Leopards lying down with the Kid, which yet we see it does. Nor did ever any so far as I know essay to accommodate this to a Mystical sence, when they have done so with the other parts of the Prophecy in conjunction with it. And I must needs say that they who have essayed to put

a mystical sence upon the Lions eating
straw like the Ox, have made but
sorry work of it.

Its likely it may seem strange to most,
that any man should so much as sup-
pose that ever any such change should
be made while this world stands, in
noxious and noisom creatures, as now
has been discoursed of. But surely
he who expects such a mutation and
alteration in the world, as is signified
by Gods creating new heavens and a
new earth, cannot but expect strange
things to be done when that shall be
done. And indeed the thing is in it
self so strange, that had not *St. Paul*
told us that *the creature it self shall be*
delivered from the bondage of corruption
into the glorious liberty of the children
of God: and had not I also found that
the ablest Commentators have not
been able to make the parts of these
Prophecies to hang well together
while they have laboured to limit
them to a mystical sence, I should
have been far enough from so much
as suggesting any probability of ever
having

having those Prophecies literally fulfilled. Nor do I assert they shall: I only have taken liberty to shew what may be said to make it probable that they shall. The great reverence I have for the Divines that have understood these Prophecies in a mystical sence, is sufficient to make me so modest as to keep me from asserting any thing positively contrary thereto.

I might add to these Prophecies in *Esay*, that in *Hosea*, *ch. 2. 18.* where God by his Prophet says, *in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. God will reduce them to the rule of their first creation, to obey and serve us, as they did Adam*, says one upon the place. The promise of God here, is comprehensive, engaging to secure his people from all harm, from all sorts of noxious creatures: which must be by taking from them their hurtful qualities, or by restraining them from acting according to them, which is much what the same.

But

But that which I think is not a little considerable in this matter, is *Acts 3. 21.* where *St. Peter* speaking of our blessed Saviour, saith, *whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.* And when will this restitution of all things be? will it be at the day of judgment? That indeed will be to all good men, more than a time of restitution to the happy state from which man fell by sin: it will be a time of their glorious exaltation to a far better state. And then the Apostle here does not speak of the restitution of men only, but of the restitution of all things; which is not likely to be at the day of judgment, as I have already shewn. And further he does not speak of the *time* of restitution in the singular number, as the day of judgment is spoken of in Scripture, but of the *times* of restitution of all things; that is I suppose, of all those times or ages unto which the restitu-

tion of all things will reach, which doubtless will be until the day of Judgment. And then these times of restitution here spoken of, are such as God has spoken of by the mouth of all his holy Prophets: and that's another reason inducing us to believe its meant of the time of Christs Government in his Kingdom, rather than of the time of the last Judgment. Because it seems much more questionable whether all or most of the Prophets have spoken of the last Judgment of the world, than it is whether they have spoken more or less of the happiness of the world under the reign and government of Christ.

So that in fine, the restitution of all things here spoken of, seems to be the recovery of the world in a great measure, from that great disorder and confusion, and from the manifold calamities which the sins of men from age to age had brought upon it: and the earth from that curse in a great measure likewise, which lay upon it upon occasion of mans sin: and the
several

several creatures from that bondage in which they were, to the lusts of men, and from the hurtfulness of their nature, which made many of them mischievous and destructive to men, and to one another: and to reduce all in some good degree, to that order, subordination and usefulness, for which they were first made and ordained by God.

To do all which, it cannot be deny'd to be most worthy and becoming the great undertaking of our blessed Saviour for the recovery of the world in a great measure, from that sad state and condition into which it was fallen and sunk by the sin of men; and to continue it being so recovered, for many generations, before he descend from heaven to judge the world. And so much seems to be implied in saying, the heaven *must* receive him *until* the restitution of all things: as if all the work for which he came into the world, would not be done till that should be done, and that it would not be a proper season for him to re-

turn from heaven to judge the world, until he had put it into such a condition first, as would somewhat answer and shew forth, not only the merit and vertue of his sufferings, but also the wisdom and goodness of his Government.

And I little doubt but that which the Apostle here calls the *Restitution* of all things, is the same which the Prophet foretold in other words, when Almighty God by him said, *Behold, I create new heavens and a new earth, Isa. 65. 17.* By which is meant, not that God would make a new heaven and earth out of nothing, as he did in the beginning: but that he would make such an alteration in the influence of the heavens upon the earth, and such an alteration in the earth thereby, and in the quality and condition of the creatures upon it, as should make it in some sort a new world, of a new appearance and in a new dress. And it is not unusual in Scripture to call that a new creation, which is but a renewing of things,

things, by putting in them new and better qualities, by which their nature is to a good degree perfected in comparison of what it was before. Instances of this nature we have in *Psal.* 104. 30. *2 Cor.* 5. 17. *Ephes.* 2. 10. and divers other places.

And that this new creation of heaven and earth, is to be made in the time of the restoration of the *Jews*; and that they with other parts of the world shall in their several generations here on earth, enjoy the benefit of it, appears, as from what I have said formerly on *Isa.* 65. 16, 17, 18. verses, so also from *Isa.* 66. 22. where it is said, *for as the heavens and the earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.* They shall run parallel one with the other, they in their several successive generations, shall live to enjoy that new creation, as long as it shall last and continue.

The reason which is given by the Prophet why there shall be so great and excellent a change in the world

natural, and in the creatures thereof, in those times of restitution, so that from thenceforth there shall be no more hurting or destroying by them as there had been in times past, is the abounding of the knowledge of God in the earth, as the waters cover the sea, *Esa. 11. 9.* By the [abounding of the knowledge of God in the earth as the waters cover the sea,] is meant, I suppose, the abounding of True Religion and vertue every where. By that the world in a *moral* consideration, shall then in a very great measure be recovered from that sin and disobedience which brought a curse upon the earth for mans sake, and which set those creatures to rebel and make head against him, and to be mischievous to him, (like as man had rebelled against his God, and made head upon him;) which otherwise at the first were made subject unto man, and ordained to serve him, But now when the world in general shall be reduced to a due acknowledgment of God, and to a due obedience

to his Government ; so good is Almighty God, as perhaps, to reduce the creatures again to a due subjection unto man, and to his service. And if such things as these shall come to pass in the latter ages of the world, under the new creation of it, it will be *a time of the restitution of all things* indeed.

C H A P. XI.

The beginning of those happy times which are expected in the latter part of Christs Kingdom and Government on earth, are probably at no great distance from us.

I Have in a former chapter been shewing out of the 7th. chap. of *Daniel*, That where the Kingdom or reign of the fourth beast as Anti-christian

christian ends, there the Kingdom of Christ in the *extensiveness* of it begins. I say in the *extensiveness* of it: for otherwise the Kingdom and Government of Christ in his Church as Christian, began, not long after the fourth kingdom it self began, to wit, the *Roman* Monarchy. But the time of bringing the world in general under the government of Christ in his Church as Christian, will not be till those opposite powers which have stood in the way and hindred it, be removed and taken out of the way.

Now the time appointed by God for the removing those powers, and consequently the beginning of those happy times which are to succeed, seems not to be very far off. We will suppose then as well we may, that the Beast with Ten horns which both *Daniel* and *St. John* saw in their respective Visions, represented the same Kingdom or Monarchy, to wit, the *Roman*. And to the end we may know when the kingdom and reign of this Beast will end, upon the ending
of

of which the Kingdom of Christ in its extent will begin, we must enquire into two things, 1. When that reign did begin. 2. How long it was to continue.

For the continuance or length of this Beasts reign, we have it set down in *Rev. 13.5.* where its said power was given unto him to continue forty and two months, understood in the same sence as *Daniel's* seventy weeks are, to wit, each day for a year, *Dan. 9.26.* Which is a Prophetical computation sometimes used in Scripture, *Ezek. 4.6.* And the things which are to be done in the time of this Beasts continuance, do necessitate us not to understand the forty two months for no more than three years and a half properly. For in the time that the whore rides this Beast, the Kings of the earth commit fornication with her, and the inhabitants of the earth are made drunk with the wine of her fornication, and the Merchants of the earth are made rich by trading with her: and all both small and great, rich and poor,

poor, bond and free, are made to receive the mark of the Beast, or else not suffered to buy or sell; and all the world wonder after the Beast; who makes war also with the Saints, and overcomes them. Now all these things are not to be done in 42 months time properly understood. Understand we therefore as Expositors do by the 42 months, twelve hundred and sixty years; each day in 42 months for a year; for so many days are in 42 months.

But the time when to begin this account is not so easily found out; which is the other thing we are to enquire into, and about which, great mistakes have been committed, and possibly more may be: and therefore nothing is to be undertaken in this but with caution. That which I conceive will be our best guide in this search and enquiry, is the saying of the Angel unto St. John in Rev. 17. 12. *The Ten horns which thou sawest, are ten Kings, which have received no kingdom as yet; but receive power as Kings*

Kings one hour with the Beast. Which words shew that as the Ten Kings received power as Kings one hour with the Beast, so the Beast received his power one hour with them. That is, the Beast and the Ten Kings, and the Ten Kings and the Beast, came into being as such, at or about the same time.

The next step therefore which we must take towards attaining satisfaction touching the *time* when the Beast began his 42 months reign, is to enquire when those Ten Kings signified by the Ten horns of the Beast, received their power as Kings. And this time of receiving this power, must needs be I conceive when the Empire became divided into Ten kingdoms. And this division was not made all at once, but gradually, there being about 46 years between the beginning of that division and the completion of it into Ten kingdoms.

From the year 365 to 410. there were several furious assaults and violent inroads made into the Empire, by

by vast numbers of people of barbarous nations, which brake in and seated themselves in it, at least very many of them in the very heart and bowels of it, and became advanced some of them to places of command in their armies. And about the year 410. *Alaricus* King of the *Goths*, took and sackt the city of *Rome* itself; not long after which, five or six new kingdoms are said to have appeared in the Territories of the Empire. And about the year 455. *Genfericus* the *Vandal*, took the City again, Plundered and fired it, carrying away innumerable multitudes of the *Romans* captive.

I have consulted several good Authors who have laboured to find out exactly when and at what time the division of the *Roman* Empire into Ten Kingdoms was compleated: and they all agree that about a year after *Rome* was taken by *Genfericus*, that division into Ten Kingdoms was compleated. One saying that *Honorius* was forced to begin this division
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by his Covenant with *Alaricus* for the gaining of the City of *Rome* again; and so the Empire was more and more divided, till about the year 455. when *Rome* was again sackt by *Gensericus* the *Vandal*, or a little after it was plainly divided into Ten Kingdoms. Another that in the year 456. the division of the Empire into Ten Kingdoms was complete. And then *Mr. Jos. Mede* gives a particular account of the names of the Ten Kings which in the year 456. reigned in the Empire, and of the several Provinces in which they reigned, *lib. 3. pag. 661. of the 4th Edition.*

If to this 456. then you add 1260. which is supposed to be the number of the years of the Beasts reign, we shall find according to this computation, that we are at no great distance from the period of that reign. This is the best and most probable account from Scripture and History which I can meet with in this matter. But whether it be solid or no, I shall submit to them to judge who are best able.

318 *Of the State of the Church,*

able. For I will not be *dogmatical* in this matter, but only take notice of what measures seem to be afforded us by which to make a conjecture in this matter, always allowing some convenient latitude therein, and not confining the account to a year.

Nor is there reason we should; for the computation we have gone upon, has been but at the rate of 30 days to a month, and so of but 360 days to a year, according as others account in this matter. But if we reckon 365 days to a year, as we generally do in other cases, then it will set us at 17 years distance more from the end of the Beasts reign, than was mentioned before. But if the Beasts 42 months, and the witnesses prophesying in sack-cloth, a thousand two hundred and threescore days, do exactly *synchronize*, then that will justify the computation after the rate of 30 days only to a month; for 42 times 30 makes 1260.

But yet I will add to this Prophecy by St. John, another by St. Paul,
further

further to shew what reason we have to date the beginning of the Beasts reign from the time in which the Empire became divided into Ten Kingdoms. And that is in the 2 *Thess.* 2. 6. *and now ye know what withholdeth, that he might be revealed in his time.* St. Paul, having said that there would come a falling away, and that the man of sin would be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; and that he had told them these things when he was with them, ver. 3, 4, 5. he adds here in the 6 ver. And now ye know what withholdeth, that he might be revealed in his time.

Now by *him* or *that* which did then let and would hinder the rising of this man of sin, until taken out of the way, *Commentators* generally both ancient and modern, do understand the *Roman Empire* in its entire and flourishing condition, before it was broken in pieces and divided into Ten Kingdoms. Thus *Tertullian*,
Chry-

Chrysostom, Jerome, and the Fathers generally are said to expound it. And Mr. Mede brings in St. Jerome saying, (when he heard of the taking of Rome by Alaricus) he who hindred, is taken out of the way; and we consider not that Antichrist is at hand, lib. 3. p. 637.

The mystery of iniquity doth already work, saith St. Paul ver. 7. For then in the Apostles days there were false Apostles, who to carry on a worldly design, taught the Christians that together with the worshipping the God of heaven and earth, they should worship Angels also as Mediators to God (Col. 2. 18.) and together with their partaking of the Lords table, to partake of the table of Idols, which the Apostle termeth a partaking of the table of devils, 1 Cor. 10. 21. So that there was then set on foot and begun, a mixt worship which had as well creatures, as God himself for its object. Which was I conceive the chief part of the mystery of iniquity which began then to work. This was the same thing for kind with that which after-ward

ward in the time of the Churches Apostasie was made the established Religion of the Empire by the procurement of the man of sin when he came to be revealed. But this corruption, consisting of a *mixture* of something of *Christianity* with something of *Paganism*, could never obtain publick countenance or authority from the Imperial power, so long as the Government of the Empire in point of Religion, continued purely Pagan: Nor yet when it became Christian neither, until there came a falling away in the Church from the purity of worship. But when this falling away had taken place, then the Empire became broken, and to be divided into Ten Kingdoms, which very thing gave the *man of sin* opportunity to get up.

Now if the division of the *Roman* Empire into Ten Kingdoms, was that *taking out of the way* the entireness of the Imperial power and Sovereignty which had been the *Less* by which the Man of Sin had been hin-

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dred from rising and getting up; Then we may well date the beginning of the reign of the Beast, from the time in which the Empire was broken into Ten Kingdoms, especially considering that *St. Paul* says, *Then shall that wicked be revealed* when that which did *lert*, is taken out of the way, *ver. 7, 8.*

I have not you see begun the account of the Beast, receiving his power and beginning his reign, from the time in which the Empire began to be divided, and some of the Ten Kings were risen up and did appear; but from the time in which the whole number of Ten became compleated. And there is great reason why I should do so: for otherwise the 42 months reign of the Beast would be run out and past already, which yet we see is not come to pass. Though its true, the *entireness* of the kingdom of the Beast ceased, when the *Reformation* in several kingdoms in Christendom took place. For then in part and to a good degree

degree his kingdom fell in the earthquake spoken of as may be supposed, in *Rev.* 11. 13. when the outward Court of the Temple was in part cleansed, which had been trodden down of the Gentiles, and the witnesses in part raised, which had been slain in a Political sence (as the Reverend Doctor More has judiciously observed) for these *synchronize* and run parallel both in their beginning, partial accomplishment, decrease, and total ending.

As the Empire after it became Christian, did not relapse into that Superstition, Idolatry and cruelty all at once, by which it became such a thing as *St. John* deciphered it to be by a Beast restored after the deadly wound it received under its former head, but became such by degrees, as the Ten horns of the Beast rose up one after another; so that the Empire figured by that Beast, does not cease from being such all at once, nor lose that exorbitant power and dominion it once acquired, but by

degrees neither. There were several of the Horns of this Beast knocked off by the Reformation that was made in several Nations in Christendom.

And it is worth observing that the beginning of that Reformation fell out just about the ending of the *time and times*, or the three year, or thirty six months of the forty two, which was to be the measure or length of the Beasts reign, as may easily be computed, if the Beast began his reign about the year 456. And consequently that from the beginning of the Reformation to the end of the 42 months of the Beasts reign, there was only then to come but *half a time*, or six months of the 42. By which we may still see in all probability, that the time of the Churches great *deliverance*, and the worlds great *reformation*, cannot be very far off. To make which appear upon a rational account, I have used so many words as I have done about it, for our encouragement under any contrary appearances which may happen.

And

And yet before I go off from this Argument and head of discourse, I think it not amiss to add something further, to shew how and by what means this Beast *St. John* speaks of, became such as he is described to be: because this will I conceive give us the more light and satisfaction about the time from which the Beasts 42 months did commence. In doing of which I only premise, That by the Beast described by *St. John* in *Rev.* 13. 1, 2. we are to understand the *Roman Empire* under such a Constitution of Government, by which the Religion of the Empire otherwise Christian by profession, became mixt with Idolatry and Superstition, enjoyned to be observed under cruel penalties.

And this was brought to pass by the procurement of a *second Beast with two Horns like a Lamb, who yet spake as a Dragon*, as he is described, *Rev.* 13. 11, 12. By which is meant according to the sence of *Expositors*, a sort or order of men in the Empire,

326 *Of the State of the Church,*
distinct from the secular Rulers, who pretended to have a double power from Christ (signified by the two Horns like a Lamb,) both to Teach; and to Govern men in matters of Religion. These in Rev. 17. 3. under another denomination, are said to sit upon or to ride the Beast with Ten Horns: that is to steer and govern the Ten Kings and the people of their dominions, as a man does the beast he rides on, which way he would have him go.

Now this sort or order of men in the Empire, of which the Pope of Rome became the Head, signified by this Beast with two horns like a Lamb, did (as St. John foretold *that they would*) say to them that dwell upon the earth, that they should make an image to the beast which had the wound by a sword, and yet did live, Rev. 13. 14. That is, they did counsel, advise and perswade the Inhabitants of the Empire, both the Kings and their Subjects, to do that which being done, made the Government of the Empire

in point of Religious worship, to become in a great measure *like* to what it had been formerly, when *Paganism* was by the Government of the Empire established for the Religion of the Empire: For so *Paganism* was under the sixth Head of the Beast, before that Head received a wound by the Sword of *Constantine*, who put down *Paganism*, and established *Christian Religion* in the Empire. And in that the Ten Kings followed the counsel and advice of the Two horned Beast in making an Image of the wounded Beast, by restoring Idolatrous worship again in the Empire by publick authority, the Beast under the Sixth head, was thereby healed of the wound he received by *Constantine* and some of his Successors.

The counsel and perswasion of the Two horned Beast, was not to restore the *same* Idolatrous worship again in to the Empire, which was the publick worship of the Empire under the Sixth head of its Government,

but only to make an *Image* of it; that is, to use and order to be used such a worship, which being appointed and established by publick use and authority, would be as after it was, very *like* it, though not in all respects the same: as an Image or picture is somewhat like the person whom it represents, though it be not the person it self.

This sort of men represented by the Two horned Beast, did not restore, nor advise to restore the worship of the same Gods whom the Pagans had worshipped; but yet did advise to that which was equivalent to it. They did not advise to worship the Pagan *Heroes*; that is, those dead men among the Pagans which had been renowned among them while they lived; which yet was practised under the reign of the dragon. But yet this Two horned Beast did advise to pay the same honour, and to perform the same worship to Saints departed, to renowned Christians after they were dead, which

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is due only to God. The giving of which honour, and performing of which worship to dead men, is the Idolatry into which the *Israelites* fell in the business of *Baal peor*. They joined themselves to *Baal-peor*, and did eat the sacrifices of the dead: that is, they did eat of such Sacrifices as were offered to dead men; and thereby worshipped them, *Psal.* 106. 28.

If it be demanded how it does appear that a new sort of Idolatry resembling the old Pagan Idolatry, was introduced into the Empire at the time when it was divided into Ten Kingdoms? I answer, that it is a thing well known, and such as many writers have given account of, that the custom of worshipping of dead men in praying to Saints departed, begun and was brought into practice in the Empire by men professing Christianity, in the fourth Century, and not before: and that it was a corruption which took its first rise from a custom of the Christians meeting at the burying places and tombs of

of the blessed Martyrs, and their praying to and praising Almighty God and our Saviour there. This Saint-worship taking its beginning in the fourth Century, and spreading more and more in the fifth; it shews that this corrupt practice got up in the Empire at the same time in which the Empire became divided, and in which several new Kings started up one after another: So that by the year 456. which was not much more than the middle of the fifth Century, the number of Ten Kings in it, was filled up and compleated, as I showed before. All which is a good addition of proof, that the false worship publicly Authorised by those who did then bear Rule in the Empire, gave being to the beast, and made it to become such as is described by St. *John*; and likewise that the Ten Kings and the Beast rose up together; they *one hour with the Beast*, and the Beast one hour with them, as St. *John* had foretold they would.

And

And if we consider what way was made for false worship to become in part the Religion of the Empire, by the practice of many going before, in praying to Saints departed; and the condition of the Empire at that time in other respects; it will be easie to conceive, how that sort of men signified by the Beast with two horns like a Lamb, might without any great difficulty prevail with the Ten Kings to constitute such a Government in their respective kingdoms in relation to Religious worship, or irreligious rather, as made the Empire become an Idolatrous Beast under a 7th Idolatrous head, and with the people, too generally to consent to it. The Empire at that time had been over-run with several nations; such as *Goths, Vandals, Hunns, Alans, Samaritans, Quades, Piets, Scots, Saxons, Marcomians, Herules, Suedes, Alemains* and *Burgundians*. All which or near all, were Barbarous and Paganish people (Mr. Mede indeed saith some part of the *Goths* were Christians)

ans) and had seated themselves in the Empire. Now they being enemies to Christianity which had been the Religion of the Empire for some good space of time past, they must needs be very troublesome to the antient inhabitants of the Empire, upon the account of Religion as well as otherwise.

To avoid which, and the many other evils which the Christians might suffer from them upon that account; a corrupt *Clergy* in the Empire signified by the Beast with Two horns like a Lamb, who designed more a worldly interest, than the propagation of Christianity in its power and purity, proposed and perswaded (as its very probable) to a method of reconciling these two different parties, which now must live together whether the Christians would or no. And in order to that as we may well suppose, they would propose some yielding and compliance to one another from both parties, to please both, and to make both their friends and admirers,

mirers, by whom they might rise to that greatness they aimed at. And so contrived a mixt way of worship and religion, consisting partly of something of the Christian Religion and worship; and partly of something which should be something like the Pagan way of worship, and yet not altogether the same: like as their Predecessors the false Apostles had done before them, upon account whereof the mystery of iniquity was said by St. Paul, then to begin to work.

And to this end (as the event shews) they proposed that together with God and our Saviour, Saints departed might be prayed to, as being a likely way to draw over the Pagans to them, as being so like their worship performed to their *demons*, their *Heroes*; that is to their *renowned men after they were dead*. Considering then how much by this time the Empire was become degenerated from the power of Christianity and Primitive zeal, which was found in the Christians when the Govern-
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ment of the Empire first became Christian: and considering how far that superstitious custom of praying to Saints departed had by this time spread, taken root and prevailed in the Empire: And considering also that the enjoyning this to be used in their publick worship, would be one likely means of uniting at last the Pagans with the Christians in one way of worship, and of peaceable and obedient living one with another under the Government of their new Kings: And considering likewise what deference the Laity made to the Clergy in ordering and regulating them in matters of Religion: I say, considering all these things, it is no difficult thing to conceive or believe, that those Ten Kings would not refuse to consent to the advice and direction of the depraved Clergy for the enjoyning the use of prayer to Saints departed in their publick worship; especially if we add thereto the consideration of those *miracles* which *St. John* saith the Beast with Two horns

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horns like a Lamb, had power to do in the sight of the other Beast with Ten horns; and by means of which miracles, he saith, he should deceive them that dwell upon the earth, Rev. 13.

14. To which agrees that other Prophecy by St. Paul touching the man of sin, whose coming, as he saith, should be after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness, 2 Thess. 2. 9, 10.

And that this counsel and advice of the Beast with Two horns like a Lamb, should take place and prevail with the Ten Kings, St. John foretold, when speaking of those Ten Kings, he saith, *These have one mind, and shall give their power and strength unto the Beast*, to wit, to further and promote his design; and the event declares that accordingly it came to pass, Rev. 17. 13.

This Saint-worship entering into the Church in the declining estate of it, a considerable time before the Ten Kings appear'd in the Empire; and

and having spread it self considerably by that time they did appear, I think we may reasonably suppose that this corrupt practice gave great advantage to the Two horned Beast to prevail with the Ten Kings to establish by their authority, the Innovation of Saints in their publick worship: and this in conjunction with that strange mixture of Carnal Christians and Paganish people which then inhabited and filled the Empire, did much facilitate the naughty design of the Two horned Beast. For by gaining this point, he opened a way for the bringing in a multitude more of Paganish superstitious customs; by which those signified by the Two horned Beast, made themselves very popular in the Empire, and especially among the barbarous people which now domineer'd and bore a great sway there.

For having laid this foundation of a mystical *Babel*, they easily proceeded to raise up a sutable structure by degrees, though not all at once.

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And so as the Pagans had ben wont to *inrol* deceased men that had been famous among them, into the number of their *gods*, and then to worship them: so the Mongrel Christians have been taught to *Canonize* such for Saints after their decease, who had been renowned among them while they lived, and then to pray to them. As the Pagans did erect Temples, Altars and Statues to their *gods*; so have the Paganizing Christians been directed to do the like to their *Canonized Saints*. As the Pagans richly adorned the Images of their gods, and brought oblations to them: so these have been taught to do the like to their *Canonized Saints*. As the Pagans bowed down themselves, and lifted up hands and eyes before the Images of their gods; so have the other, to the Images of their Saints. As the Heathen had their *Tutelar gods* over Kingdoms, Provinces and Cities; so have the Paganizing Christians their *Tutelar Saints* over the like.

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These and abundance more instances of superstitious usages among the Paganizing Christians in imitation of the customs of the Pagans, you may find mentioned at large by the Reverend Dr. *Hen. More* in his *Synopsis Prophetica*, lib. 1. ch. 17. So that the event hath opened to us the meaning of St. *Johns* Prophecy concerning the Two horned Beasts, saying to the dwellers on the earth, that they should make an Image to the Beast which had the wound by a sword, and did live.

I have insisted the longer on this thing, that it might appear, that the Beast described by St. *John* in Rev. 13. 1, 2. ver. could not be said to exist compleatly, or come to be such as he was Prophetically described to be, until the Ten Kings signified by his Ten horns, were themselves in being; by whose power and authority such Laws were made for the introducing Idolatry again into the Empire, as made it become such a thing as was and is signified by a Beast

Beast with Seven heads, and Ten horns, with Crowns upon them, and the name of Blasphemy or Idolatry upon his heads: And that it might appear likewise that the Beast received his power *one hour* with the Ten Kings, as they did theirs one hour with the Beast. And by what has been said in this matter, I think it does appear also what reason there is not to date the beginning of the Beasts 42 months reign sooner than the division of the Empire into Ten Kingdoms did appear, as likewise what reason there is to date it from that time. And if we have reason to date the beginning of the Beasts reign from that time, I think we have then reason to think that the period of that reign, can be at no very great distance from us, nor consequently the beginning of those happier times before discoursed of.

If any shall think that when the disciples demanded of our Saviour, *Whether he would at that time restore the kingdom to Israel, (Acts 1. 6.)*

340 *Of the State of the Church,*

that his answer in saying, *it is not for you to know the times or the seasons, which the father hath put in his own power*, does lie as an objection against the enquiry we have made into the time when or where about the great deliverance of the Church from the power of her known enemies, will fall out, together with the greater enlargement of Christs Kingdom and Government in the world which is then to succeed: I shall briefly return this for an answer. That though it is very true that the times and seasons of events which God hath reserved to himself, and put in his own power, do not belong to us to know, or to enquire when they shall be; yet so far as he has revealed the times and seasons of his accomplishing such great things as those aforesaid, they are due and proper subjects of our enquiry. The secret things belong to God, yet things revealed belong to us, *Deut. 29.*

Now that the times of the reign and ruine of the Beast, and the taking
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of the Kingdom by Christ thereupon, and giving it to the people of the Saints of the most high, are things revealed, and so are matters which belong to us to look into and to make use of, is that which I have been endeavouring to prove and to make plain.

C H A P. XII.

Contrary outward appearances in the world, are no certain sign of any great distance of those good times from us, which have been discoursed of.

THAT such contrary appearances are no certain sign of any very long distance of those good days from us in the beginning of them, of which many of the divine Prophecies give us notice, will appear if we consider but this one thing, which I shall endeavour to clear. There

may be such inequality between the visible power and strength of the Church and of her enemies, as may deprive the Church for the most part of it, at least, of all expectation of any near hand deliverance; and free her enemies from all fear of destruction, even then when the deliverance of the one and the destruction of the other, are at no great distance from them. Thus it may be, and as its likely enough will be the case of both, but a little before the great and general deliverance of the Church, and subversion of her enemies.

The effects of pouring out the Seventh Vial, which will be the last plague of the seven, will probably produce the total and final ruine of the kingdom of the Beast, and thereby work out the great deliverance of the Church. And yet just before this, in the times of the sixth Vial, the Kings of the earth and of the whole world will be gathered together in *Armageddon* against the Church:

Church: which probably will make so great a visible strength as by reason of which the declining estate of the kingdom of the Beast produced by the pouring out of the former Vials, will seem to be repair'd, and the enemies flush'd with confidence of victory, and those of the Church reduced to great straits in outward appearance. For if that Prophecy in *Dan. 12. 1.* refer to the same time, as it seems to do by the congruity of events, to wit, the greatness of the trouble immediately preceding the greatest deliverance of the Church; then the power & strength of the enemy just before that deliverance will be so great and considerable, as to cause *such trouble as never was since there was a nation upon earth*; as is there set forth. *At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered.*

There are other Scriptures which seem to intimate that the downfal of the Churches enemies and of her deliverance shall come suddenly and unexpectedly, and unforeseen to come at that time when they shall come; and perhaps when least feared by the enemy, or looked for by many of the Church.

Our blessed Saviour in his application of the parable of the unjust Judge, and importunate widow, saith thus: *and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the son of man comes, shall he find faith on the earth? Luke 18.7,8.* The scope of the parable is as we are told at *ver. 1.* to encourage men to *pray always, and not to faint.* That is that they should not be discouraged so as to break off or give over praying upon occasion of Gods delaying to answer them in that they pray for. The thing in special here intended, as it seems by the application of the parable,

ble, is to perswade the Church and people of God, not to be discouraged from holding on to pray for their deliverance from oppression and persecution of their enemies, though God bear never so long with them in it before he comes to deliver them out of their hands, and though deliverance to outward appearance, seem never so far of. And for their encouragement herein, our Saviour tells them, that though God bear *long* with them, yet he will avenge them *speedily*. Now though to do a thing speedily, ordinarily signifies to do it without any long delay; Yet here, for God to avenge his people speedily, when withal he bears long with their enemies in suffering his people to be oppressed by them, seems to signifie another thing than to deliver them without delay. And God may be said to avenge or to deliver his people *speedily* after he hath suffered them long to be oppressed, when their deliverance at last shall come all on a sudden, and when they shall be under such circumstances.

346 *Of the State of the Church,*

cumstances, as little to expect it at that time when yet it shall come. And this sence and meaning seems to be intimated in those next words of our Saviour when he says, *nevertheless when the son of man cometh, shall he find faith on the earth?* The meaning of which words, as they refer to the former seems to be this; That the state and condition of the Church will be so low at that time when Christ shall come to deliver it, as that there will be scarce any faith among his people to believe that deliverance shall be wrought for then at that time, when indeed the son of man will come and bring it to them.

Almighty God in Scripture is said to have *come down*, when he has done such things for his Church and against their enemies as they looked not for, such as they had no visible ground so much as to hope for or expect, especially at that time when yet they were suddenly brought to pass. *When thou didst terrible things which we looked not for, thou camest down,*

men, saith the Prophet, *Isa. 64. 3.* And it seems so it will be when Christ shall come down to avenge his people: he will do such things for them and so speedily, as but few of them, will have faith to believe, they will be so surprising. That will be an avenging his people *speedily*, when he does great and marvellous things for them suddenly, and in a little time when once he begins, though in the mean time he bears long with their enemies before he goes about it roundly.

In *Rev. 18.* we have a description of the destruction of mystical *Babylon*, with whom God had born long in their oppressing his faithful people; and this will be one notable act of Gods avenging his Church of her enemies. For its said at the 20. *verse*, *rejoyce over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.* And it will be his avenging his people on her *speedily* too, as that signifies *suddenly* and in a little time, though we see he bears long with her before he goes about it.

For

348 *Of the State of the Church,*

For at the 8. ver. its said, *that her plagues shall come in one day.* And at ver. 10. *alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.* And at ver. 17. *for in one hour so great riches is come to naught.* And ver. 19. *for in one hour is she made desolate.*

In *Zach.* 14. 5, 6, 7. its said, the Lord thy God shall come, and all the Saints with thee. *And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known unto the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light.* It is an obscure Prophecy of the uncertain and uneven condition of the Church for some time; and that time foreknown unto the Lord, but little foreseen by men. And indeed one would think by the sutableness of events to this Prophecy hitherto, that it pointed at the state and condition of the Church after the first Reformation from Popery, unto the time of the downfal of Popery it self; and

and that in respect both of her Political and Moral state and condition. In which time the Church has been in a kind of mixt condition of fear and hope, safety and danger, peace and trouble: in an uncertain and uneven posture, sometimes better and sometimes worse; her power and interest in the world sometimes increasing, and sometimes declining; so that it has been neither clear nor dark with her, neither perfect day nor perfect night.

And it may possibly so be, that before the time of the Churches more perfect deliverance comes, her power and interest in the world may be so far declined, and sunk so low, as to bring upon her a fear that a dark night of calamity is at hand. And yet then God may all on a sudden by some means or other, so alter the face of affairs in the world, in reference to his Church, that at evening time it shall be light: so that in the same time in which those of the Church feared and expected to be quite overwhelmed

ed with a sad and gloomy night of adversity, a clear day of deliverance and salvation to the Church, may break forth and appear.

And in a *moral* respect, the day of the Churches Reformation has been neither clear nor dark, but between both, and of a mixture of both ; partly because some nations remained still unreformed when others became reformed ; and partly by reason of the imperfection of it in some of the Churches, and in some respect perhaps in all of them. The hot and unchristian contests and divisions about some doctrines of lesser moment ; but especially about Church government and discipline, with the great neglect of discipline it self : and most of all, the unsutableness of mens lives to the Reformed Religion which they profess, has greatly obscured the glory of the Reformation it self, and made the day of it to be neither clear nor dark, neither perfect day nor perfect night. And indeed the great degenerateness of the reformed Churches from the
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power of Christianity, gives too much cause to fear lest Almighty God should chastise that decay, by letting the Reformed Churches fall once more under the power of that which is unreformed.

And if Almighty God should in his providence, let things run on towards such a thing until the reformed Churches should be brought to such a *Crisis* as to be almost past hope of escaping such a bondage, and yet should it such an *evening time* as this may be, cause it to be light, both by delivering the Churches by some unexpected method of Providence from so imminent a danger ; and by the same to awaken them to a more thorow reformation of life and manners, it would be a great and wonderful mercy indeed, and not altogether impossible ; though we have little reason to expect it, unless we do repent and amend.

For it is not unusual with the Almighty, before he works some great and notable deliverance for his people,
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to suffer them to be brought very low by their enemies, to be reduced to great straits, and to be deprived of all visible help: That thereby they may be brought to a sense of their sins, of the ill-requital they have made for all the goodness and kindness which God has shew'd them, and of their barrenness and unprofitableness under all the excellent means he has afforded them, of becoming better than all other people, and of their childish squabbling and falling out about little things, and thereby to bring them to humiliation and repentance for all their miscarriages. And when he has done so, then to do some great and extraordinary thing for their deliverance. When they are brought to repentance, by being brought into such straits, then God will repent likewise, so as not to continue or prolong their misery, but will then make haste to their relief and avenge them speedily. For the Lord shall judge his people, and repent him for his servants, when he seeth that their strength is gone, and there is none
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put up or left; Dent. 32.36. When the children of *Israel* under the power and oppression of their enemies, said unto the Lord, we have sinned, do thou unto us whatever seemeth good unto thee, only deliver us we pray thee this day; and when they put away their strange gods from among them, and served the Lord: then its said, his soul was grieved for the misery of *Israel*, *Judg. 10. 15, 16.* Besides this, God sometimes suffers his people to be brought to greater straits just before he intends to deliver them, than ever before, especially when he intends to do some extraordinary thing for their deliverance; to the end that by delivering them at such a time, and in a way and manner extraordinary; the world round about might thereby know, that he is God indeed, and that he can and will do greater things for them that worship him, than any of the Idol gods can do for those that worship them. And thus he brought *Israel* out of *Egypt* with a high hand and stretch'd out arm, and with great terror, at that very time

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when their bondage was made more grievous by their oppressors, than ever it was before. And this he did for this very end, *that his name might be declared throughout all the earth.* And when in the latter days Gog shall come up against Gods *Israel* with such huge Armies and numerous bands, as shall as a cloud cover the land; whose very weapons and instruments of war shall afterwards furnish *Israel* for fire-wood 7 years: Then as God declares, he will plead against him, not in an ordinary way, but by raining upon him and upon his bands, and upon the many people that are with him, an over-flowing rain, and great hail stones, fire and brimstone: *And thus saith God, will I magnifie my self, and will be known in the eyes of many nations, and they shall know that I am the Lord, Ezek. 38. 22, 23.*

There are certain cases and circumstances under which, and reasons for which Almighty God sometimes does not think it fit to delay the deliverance of his people any longer from under the power and oppression of their enemies,

mies, although they are not so prepared and made fit for it by their suffering, as might well have been expected they should. As,

1. When the times of the enemies of Gods Church are fulfilled, and the set time of their domineering run out and come to a period, we cannot then say that the unworthiness that is among those which be of the reformed Churches will cause Almighty God to defer the deliverance of the one, or the destruction of the other, to any longer time. We see it did not cause him to defer the deliverance of his people *Israel* out of the Egyptian bondage, when once the four hundred and thirty years, whereof God had spoken to *Abraham* concerning his peoples being in bondage, were run out: No, but he brought them out thence the self same day in which those 430 years came to a period, their unworthiness and unpreparedness notwithstanding, *Exod. 12. 41.* And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass,

356 *Of the State of the Church,*
that all the hosts of the Lord went out
from the land of Egypt. And yet there
was then sin and provocation more
than enough among them; to have
caused God to have prolonged their
bondage there, as we may see by what
God has said by his Prophet, Ezek.
20, 6, 7, 8. In the day that I lifted up
my hand unto them to bring them forth
of the land of Egypt— then said I unto
them, cast ye away every man the abomi-
nation of his eyes, and defile not your
selves with the Idols of Egypt, I am the
Lord God. But they rebelled against me,
and would not bearken to me: they did
not cast away every man the abomination
of their eyes, neither did they forsake the
Idols of Egypt.

Its true indeed, God did not after
he had delivered them out of Egypt,
bring them so soon into the land of
Canaan as he might have done, but
caused them to wander in the Wil-
derness forty years. But this was for
a new guilt contracted by their mis-
carriages in the wilderness after their
deliverance out of Egypt. This gives
some

some hope that when the Beasts 42. months are come to an end, that God will not defer the deliverance of his Church any longer from that enemy, because of their unworthiness.

2. Almighty God sometimes brings down the enemies of his Church, to the great benefit and advantage of his people, upon account of the greatness and long continued wickedness of those enemies, though his people for the generality of them are unworthy of that deliverance which accrues to them thereby. Thus God destroyed the Kings of *Canaan* and their people, and gave their countries to his people *Israel* upon this account, *Deut. 9. 5.* *Not for thy righteousness or the uprightness of thy heart dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee;* The reason which God gives why he will plead with the nations in the valley of *Jehosaphat* for his heritage *Israel*, and command the sickle at that time to be put in to cut them down, is because the harvest

388 *Of the State of the Church,*

will be then ripe, *their wickedness great,*
or come to its full growth, *Joel 3. 2, 13.*

And this is like to be the case of those who shall be found to be of the kingdom of the Beast when the time of his reign shall come to its end, what over the condition of the reformed Churches may then be touching their preparation for such a deliverance as they shall thereupon receive. Almighty God has not only born very long with those of that kingdom, but has also afforded them sufficient and abundant means of conviction, by which they might have seen and been sensible of the evil of their way, and the danger of their condition. Such has been the Propheying of the witnesses all along in opposition to the Beast, and the way of that party. Such were those judgments and grievous calamities sent upon them by God under the two former of the three Wo-Trumpets. And it is remarked that yet *they repented not for all this, of their worshipping of Idols, nor of their murders, sorceries, fornications and thefts, Rev.*

9. 21.

9. 21. And such means of conviction in special has been the reformation from Popery, in which several nations fell off from the *Apocalyptick* Beast, and have since justified the necessity of their doing so, and of the necessity of the rest to do the like, by unanswerable arguing.

And then under the seventh Trumpet, which is the last of the three Wot-Trumpets, follows the pouring out of the seven Vials, which are called the seven last plagues: These are poured out successively upon the kingdom of the Beast to awaken them as a further call to repentance. Notwithstanding all which it seems they will still remain obstinate in their way. For after the pouring out of the fourth Vial it is notified that they repented not for all that, *Rev. 16. 9.* and so it is again after the pouring out of the fifth, *ver. 11.* And in the 14. *Rev.* at *ver.* the 6. and so on, is set down in general terms the means which should be used for the reclaiming those of the kingdom of the Beast, represented by

an Angel flying through the midst of heaven, having the everlasting Gospel, calling upon all men to fear that God that made heaven and earth, and to worship him, because the hour of his judgment is come. And another declaring the fall of *Babylon*, for making all nations to drink of her cup. And a third denouncing the torment of fire and brimstone against all such as shall worship the Beast, or receive his mark.

But when none of these means will prevail with them, neither those under the Trumpets, nor those under the Vials for their reformation; tho' God in the use of these means, hath with patience and in vain expected it, and waited for it for the space of 1260 years: then mark what follows at the 14 and 15 ver. of this chap. St. John sees one like the Son of man upon a white cloud with a sharp sickle in his hand; and another Angel crying to him with a loud voice to thrust in his sickle and to reap, for this reason; because *the time was come to reap, and the harvest*

harvest of the earth was ripe. Then in ver. 17, 18, 19. St. John declares another Vision which he saw, to wit, of a Vintage, which follows that of the harvest. For he saw an Angel coming out of the Temple with a sharp sickle; to whom another Angel cryed with a loud voice, saying, *thrust in thy sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe.* Which being done accordingly, *the vine of the earth was cast into the wine-press of the wrath of God, and blood came out of the wine-press even to the horse bridles.* The Treader of the wine-press is the Rider on the white horse, (Rev. 19. 15.) at that time when the Beast and the Kings of the earth, and their Armies, shall be gathered together against him, (ver. 19.)

Considering then that as in the former chap. the reign of the Beast is described, so in the former part of this the means which Almighty God us'd to recover some, and to prevent others from submitting to, and complying with the Beast in his exorbitancies, is like-

likewise described: it seems most congruous to understand by this *harvest*, as well as by the *vintage*, the destruction of those to be prefigured, who after all shall still remain incorrigible, and thereby become fully *ripe* for judgment. And then by the *harvest* which in order of nature goes before the *vintage*, to understand as some Expositors do, the destruction of the great city *Babylon*, described *chap. 18.* and by the *Vintage* the following destruction of the Beast and Kings of the earth with their armies, by the Rider on the white horse, described *ch. 19.* The *harvest* as well as the *vintage* thus understood, the *Antitype* will then commodiously answer to the *Type*: for the destruction of old *Babylon* was threatened under the notion of a harvest to come, *Jer. 51. 33. Yet a little while and the time of her harvest shall come.* And the destruction of the Churches enemies when ripe in sin, is foretold under this Prophetical Scheme of a harvest and a vintage joyntly in the forementioned words of *Joel, ch. 3. 13.* (to which

which that in St. John seems to allude)
*put in the sickle, for the harvest is ripe ;
come, get you down, for the press is full,
the fass overflow, for their wickedness is
great.*

These Visions of St. John thus understood, the matter will come up close to our point in hand, *viz.* to shew that Almighty God will not as its probable defer the bringing down the enemies of his Church that had been wont to oppress them, when once their sin is come to its height and full growth; whatever condition the Church shall then be in as to her worthiness or fitness to receive such a favour. For the ripeness of the harvest of the earth, and the grapes of the vine of the earth their being fully ripe, is we see the reason why the sickle is called for, and why the time to reap the one, and to gather the clusters of the other, is said to be come: the enemies ripeness in sin is that which will make them ripe for ruine, and when they are so, the sickle will be called for.

3. Almighty God sometimes thinks
fit

fit to deliver his people from the oppression of their enemies, out of respect to his own honour, and for the reputation of his own way of worship, when otherwise his people for the generality of them, are much unworthy of such a deliverance. Thus when God by his Prophet had declared his resolution to deliver his people the Jews from among the heathen, whither he had sent them for their iniquities, he adds these words; *thus saith the Lord God, I do not this for your sakes, O house of Israel, but for my holy name sake, which ye have profaned among the heathen whither ye went, Ezek. 36. 22.* And again, *ver. 32. not for your sakes do I this, saith the Lord God, be it known to you: be ashamed and confounded for your own ways, O house of Israel.* They had so misbehaved themselves among the heathen, as that they caused the Religion which they professed, to be evil spoken of, and that God who was the author of it to be dis-regarded for their sakes. The heathen tauntingly said, *these are the people of the Lord, and are gon forth*
out

out of his land, ver. 20. Their being continued so long under the power of the heathen, made the heathen the more bold to think that the God of Israel neither would nor could deliver them out of their hands, and that he was no greater or better than the gods they worshipped and served. The Scripture intimates that it was the manner of the heathen when Gods people were under their power, to insult and to say one to another, *Where is their God?* Joel 2. 17. and to the people of God themselves, *Where is your God?* Mica 7. 10. By which sayings they reproached God himself, *Psal. 79. 10, 12.* The heathen in doing thus, did but what God foresaw they would do, which made him bear with his people long before he would send them among the heathen, though they had long before provoked him to send them sooner. I said, saith God, *that I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave*

366 *Of the State of the Church,*

behave themselves strangely, and lest they should say, our hand and not the Lord hath done all this, Deut. 32, 26, 27.

Now to undeceive them, and to let them know that it was not because he could not have saved his people out of their hands, had they not provoked him by declining to their wickedness to send them among them; and likewise to vindicate himself and the religion he had taught his people from the reproach of the heathen; he resolves to bring his people out from among them, and from under their power, and to settle them again in their own land, and in their way of worshipping him. *I will sanctifie my great name, saith God, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, ver. 23, of that 36 ch. of Ezek.* But by what means would God make them to know this? He tells that, in the next words, *ver. 24. I will take you from among the heathen, and gather you out of all countrys, and will bring you*
into

into your own land. By rescuing his people out of their hands whether they would or no; and in such a way as none of their gods could do the like (*no other God that can deliver after that sort*, as *Nebuchadnezzar* was forced to confess upon such an account, *Dan.* 3. 29.) he would make his enemies to have other thoughts of him, and to know he is a God above all gods, and therefore to be feared above all.

So that we see when the Churches enemies think the better of themselves, and of their own ways of Idol-worship and superstition; and come to reproach God himself by reproaching that Religion and that way of worship of which he is the Author, for this reason and upon this account, because he suffers them so long as sometimes he does, to domineer over his people, & to use them at their pleasure; when things I say come to this issue, then that becomes another reason why Almighty God then thinks fit no longer to delay the deliverance of his people who worship him, and him

him only, out of the hands and from under the power of their enemies; but it is still for his own sake, and for the honour of his worship, that he sets them above the reach of their power and malice; though when they for their parts are too unworthy of such a favour.

And now let it be considered, whether those of the kingdom of the Beast, have not thought the better of themselves and of their Idolatrous and superstitious ways of worship, and been imboldened to reproach its contrary, to the dishonour of that God who hath commanded, saying, *thou shalt worship the Lord thy God, and him only shalt thou serve*; and all because he has suffered them so long as he has done, to hold his people in bondage that opposed them in their corrupt way of worship; and for a long time to carry all before them as it were, and to flourish and prosper in the world. For what else does their boasting of the extent of their domination, universality, and outward glory

glory and prosperity signify? when these are made signs and marks of their being the True Church? And if so; then it would be considered whether this be not another ground why it may be hoped that unworthiness in the reformed Churches, shall not hinder their deliverance, from what they suffer from those Adversaries when once the time permitted for the Beast to reign, shall come to an end.

And till it does come to an end, there is no great cause for any to think the better of themselves, or of their way in Religion and worship, meerly because those of their party and way bear the greatest sway in the world, of all who call themselves Christians. For those who in general have done so in the time of the reign of the Beast, are the more likely thereby to be of the kingdom of the Beast: because it was foretold that in his time and reign, *all the world should wonder after the Beast, and cry out and say, who is like unto the beast? who is able to make war with him?* Rev. 13. 3, 4. And also

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because

because *the woman was to abide in the wilderness for a time, times, and half a time*, which represented the more obscure condition in which the True Church would be, in the time of the reign of the Beast, *Rev. 12.* And likewise because *the outward court of the Temple* which was much larger than the inner Temple; was to be *given to the Gentiles*, (or those who should Gentilize in the way of their worship) and that they should tread the *holy city under foot, forty and two months*; which is the time of the reign of the Beast, and the witnesses to prophesie in Sack-cloth in the same time, *Rev. 11. 2, 3.*

CHAP. XIII.

Of Prayer to God to hasten those good times we hope for; and for the Conversion of the Jews in particular.

IT is well becoming all good Christians to apply themselves to God by prayer, for the accomplishment of his declared purposes of good to the world

world in the latter ages of it. Gods declarations of his intentions of good to men, by Promises and Prophecies; as they minister matter to our Faith and Hope; so they serve to draw out our desires after them, and to invite our application and addressees to God, for the performance of them. For that which Almighty God would have us desire and long for, that he would have us seek unto him for.

And thus he would have us do in reference to the hastening of those good times, of which we have been speaking, *Esa. 62. 6, 7.* after God by his Prophet had in former Chapters, and in this, declared at large what great and wonderful things he was resolved to do for his Church and people in the latter days: he tells them in these verses what he expected from them that make mention of him, or which are his Remembrancers, (for so they are called in the margin) *ye that make mention of the Lord, ye that are his remembrancers, keep not silence, give him no*

372 Of the State of the Church,
rest, till he establishe, and till he make
Jerusalem a praise in the earth. Jerusalem in Scripture, is frequently used for the Church of God (stiled in the New Testament, the *new Jerusalem*, the *heavenly Jerusalem*, especially in reference to its future glorious state in the latter Ages of the world; and so here. And he had declared that he would do such things for his Church, as should make them renowned throughout the world. Now we see here that he would have those that make mention of him, to be his Remembrancers in this matter, and not to keep silence, nor give him any rest until he hath done those great things for his Church which will make her the glory of the world, and the subject of mens praise throughout the earth. These words, *keep not silence, give him no rest*; shew that Almighty God would have his people seek him in this matter, both incessantly and importunately, and never to give over until he has brought those great things to pass.

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This is one great business required of them especially who are meant by the *watch-men* which God has set upon the walls of his *Jerusalem*: I have set *watch-men* upon thy walls, O *Jerusalem*, which shall never hold their peace day nor night, *ver. 6.* These are that to the Church, which Watch-men are to a City, to observe and to discover all motions of Providence relating to the Church, as Watch-men do the actions and motions of men relating to the hurt or safety of a City. These are they who more especially apply themselves to God continually in behalf of the Church, as Providence directs; as Watch-men do to the Governour of a City for the security and prosperity of that. These are the Lords remembrancers that in a Petitionary way put him in mind of his promises to his Church, still seeking from him continually that which tends to the greatest security and felicity of it. And though Prophets heretofore were, and Spiritual Pastors now are such Watch-men

374 *Of the State of the Church,*
more properly; yet I dare say the
more good any other men are, the
more they will be concerned for the
good of the Church in general, and
the more apply themselves to God for
it. *If I forget thee, O Jerusalem, let
my right hand forget her cunning: if I
do not remember thee, let my tongue cleave
to the roof of my mouth; if I prefer
not Jerusalem above my chief joy, Psal.
137. Pray for the peace of Jerusalem:
they shall prosper that love thee, Psal.
122.*

But to proceed; when God by his
Prophet Ezekiel had told his people
how abundantly he would at last bless
them, both with spiritual blessings
in cleansing them from their filthy-
ness, and giving them a new heart,
and putting his spirit in them; and
with temporal blessings in restoring
them to their own land, and making
it like the garden of *Eden*, after it had
been so long desolate before: I say
after all this, he adds at chap. 36, 37.
saying, *I will yet for all this be en-
quired of by the house of Israel to do it*
for

for them. Which shews that God by declaring his gracious purposes towards his Church by promises, never intended thereby to prevent their application to him for the same things, but the better to direct and encourage them therein, and to oblige them to it thereby.

Our Blessed Saviour has taught us to pray to God, saying, *hallowed be thy name.* By which he directs us what to desire, namely, that Gods name may be hallowed throughout the world; and how we may obtain this desire, viz. by praying him to cause it to be so, who has dominion and power to do it, as we ascribe to him in the conclusion of that prayer. Now this petition reaches as far as the blessed *Millennium*, (though it does not begin there) in which time the name of our God will be so hallowed throughout the world, as it never was before. And therefore in order to this he would have us pray for the coming of his kingdom also. For his name will be hallowed by men

no farther than his government is acknowledged and received. And therefore as I say, we are to pray that his kingdom may come, to wit, that his Government administered by the Evangelical laws, may be made to increase and spread it self more and more among men, until it be received and submitted to by all nations; and that the time may hasten and come, wherein all Dominions shall serve and obey him, as is foretold by the Prophets that it shall. And by the coming of this kingdom, the name of God will be more generally hallowed, and his will more generally done by men on earth, as it is universally done in heaven by all the inhabitants thereof, both Angels and men, as we are taught to pray it may, in the following Petition.

Now as by our Saviours teaching us to pray this prayer dayly and continually, and by the other Scriptures forementioned, we see what ground we have, nay what obligation we are under, to apply our selves to God for
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the hastening on those good times yet to come, which we are taught to expect and long for, by his giving his Church notice of them so long before hand; so the near approach of them now, is a great motive and encouragement to us to ply the Throne of Grace so much the more for the bringing these great things to pass, wherein the glory of God, and the good of the world, is so much concerned. This was St. Pauls motive in another case; *for now is our salvation nearer than when we believed, Rom.*

13. 11.

When the Prophet *Daniel* understood by books the time of the deliverance of Gods people the *Jews*, out of their *Babylonish* captivity, drew on, he set himself to seek God by prayer and supplication with fasting, not to defer their deliverance beyond the time he had mentioned by *Jeremy*, for their continuance in that captivity, *ch. 9. 19.* O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not for thine own sake, O my God. It seems *Daniel*

was

was afraid lest God should defer the deliverance of his people beyond the expected time of it, upon account of their undue behaviour under the rod, and while they were in captivity. For he saith, *all this evil is come upon us, yet made we not our prayer before the Lord our God; that we might turn from our iniquities, and understand the truth,* ver. 13. They were not made teachable and tractable, he thought, by all they had suffered, which yet was the end God aimed at in bringing them thus low. And this it seems made him doubtful whether God might not think fit to retard their deliverance; and prolong their suffering, and not to take off the plaister until the sore was healed by it. It seems *Daniel* thought this people so stupid under their sufferings and bondage, as never to seek to God to help them to understand the cause of it, and the way to get out of it. Otherwise they did pray to God, and added fasting to it too, in a formal way, and for the removal of
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the burden under which they groan'd: but not that they might by their suffering be brought to understand their own duty better, and to humble themselves truly for those things by which they had provoked God to bring them into that condition. This Almighty God himself upbraided them with, saying, *when ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even unto me?* *Zach. 7. 4.* And therefore Daniel as we see made a large confession before God, as of the sins for which they were sent into captivity, so also of their impenitence and unprofitableness under it; and withal prays very earnestly unto God, that he would for his own names sake not *defer* their deliverance, their unworthiness notwithstanding.

I could heartily wish that for the great unsutableness of life in the Reformed Churches, to that excellent Religion which they profess, there were not too much cause to fear lest
 God

God should adjourn and put off those happy times further from us than we expect, and have otherwise ground to expect to be at no very great distance from us. And that he may not, we and all good Christians shall do well to follow this example of holy *Daniel* now mentioned, and to intercede with God in behalf of the reformed Churches, that he would be pleased to forgive their barrenness and former miscarriages, and to rouse them up, and awaken in them a more excellent spirit and temper. And in doing so, we may hope for like success which *Daniel* found. For though there was such unworthiness in that people, as *Daniel* confessed there was; yet God did not for that cause prolong their captivity, nor defer their deliverance out of it, when once the 70 years, of which God had spoken, were expired.

Although the Reformed Churches in the gross are, as may justly be feared, too much unworthy indeed of those good times we hope for; yet it may

may well be hoped that there is such a competent number of good men among them as have a great interest in Gods favour: and so it may be hoped likewise, that Almighty God will not deprive these of the blessing and benefit of those better days, for the sake of the more unworthy, among whom they are, when once the time for them is otherwise come. But it may be much rather hoped, that the worse and more unworthy in the Churches, will in this respect fare the better for the sake of those who are worthy and well prepared, when linked with them in Society. And so, as we may well think, it has been formerly in the deliverance of *Israel* out of *Egypt*, and of the two Tribes out of the Babylonish captivity.

And this we may the rather hope for when we consider, how Almighty God has at times declared his readiness to shew favour to very many unworthy and wicked men, for the sake of a few good indeed. As when he would have spared the City of *Sodom*

Sodom for the sake of ten righteous persons if they could have been found in it. And so for *Jerusalem*: *run to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it, Jer. 5. 1.* And so again, *I sought for a man among them, that should make up the hedge, and stand in the gap before me, for the land, that I should not destroy it, Ezek. 22. 30.*

II. Now as touching the Conversion and restauration of the *Jews*, there are weighty reasons why we should greatly desire it, and consequently why we should heartily pray for it. For that will usher in a greater happiness to the world in general, than ever it yet saw, or is ever like to see, till that be done, as may be discerned by our former discourses. *If the fall of them be the riches of the world, and the diminishing of them*
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the riches of the Gentiles; how much more their fulness? saith St. Paul, Rom. 11. 12. The former, to wit, their fall, was an occasion of enriching the world in great part, with treasures of wisdom unto salvation. How much more then shall their recovery and restauration be an instrument and procuring cause of enriching it with the same treasure more diffusively, and in all parts of the world? If their casting away were the reconciling of the world; what shall the receiving of them be but life from the dead? ver. 15. Both these sayings of St. Paul bespeak this, that the conversion and recovery of the Jews will bring a greater happiness to the world by far, than ever their fall was an occasion of, though that occasioned the sending of the Gospel to the Gentiles in most known parts of the world. And if we were affected with the fall, and unbelief of the Jews, as St. Paul was, and with the foresight of the benefit the world as well as themselves will receive by

by their recovery; we should as affectionately pray for them as he did, who tells us, *that his hearts desire and prayer to God for Israel, was, that they might be saved, Rom. 10. 1.* He professed with great seriousness, that he had great heaviness, and continual sorrow in his heart for them, *Rom. 9. 1, 2.* And if like compassion and charity towards them lodged in our hearts as did in his, we should pray for them as well as he did.

That people pray'd for us *Gentiles* when we lay in darkness and in the shadow of death, *that God would make his way known on earth, and his saving health among all nations; and that the people, yea, that all the people might praise him, Psal. 67. 2, 3.* And shall not we who are under greater motives, and more powerful means of charity than they were, pray for them, as they did for us? God hath heretofore singled out that Nation from all the rest of the world to bring them nigh unto himself, and hath done great things for them,
and

and hath spoken of great things he will yet do for them and by them; and hath declared, that as touching the election they are yet beloved for the fathers sake, though for the present they are enemies. And it is they of whom Christ the Saviour of the world came, as concerning the flesh. And if Almighty God hath shew'd such respect to them above other nations, and hath it still in his heart further to shew them in due time: Will it not become us herein to be followers of God, and will it not be well taken by him for us to have somewhat a more special respect for them, and to make a more particular application to him for them, than for any other nation of the unbelieving world besides?

And if we are to pity their sad condition while we hate their sin; and to become Intercessors to God for them to deliver them from it and to save them out of it; Then we Gentiles had need to take heed of insulting over them in this their present low

386 *Of the State of the Church,*
and deplorable condition, and of be-
having our selves unkindly towards
them, lest God complain of us, as
sometimes he did of their enemies,
saying, *I am very sorely displeased with
the heathen that are at ease: for I was
but a little displeased, and they helped
forward the affliction, Zech. 1. 15.* We
Gentiles should always remember
St. Pauls admonition; *boast not thy
self against the branches (against the
unbelieving Jews which are broken
off) but if thou boast, thou bearest
not the root, but the root thee, Rom.*
11. 18.

Though these are for the present
under sore and severe correction
from God, for their unbelief and
disobedience, yet he will at last raise
to himself a glorious Church out of
their posterity, and those that shall
come out of them. And for this very
reason we Christian Gentiles who
know this, should forbear destroy-
ing them, or dealing cruelly with
them. *Thus saith the Lord, at the new*

wine

vine is found in the cluster, and one
 such, destroy it not, for a blessing is in
 it: so will I do for my servants sake,
 that I may not destroy them all. And I
 will bring forth a seed out of Jacob,
 and out of Judah an inheritor of my
 mountain: mine elect shall inherit it,
 and my servants shall dwell there, Esa.
 65. 8, 9. And it is a terrible word
 which God has spoken concerning
 those that shall cruelly insult over
 this people of his, though under his
 displeasure. Thus saith thy Lord the
 Lord, and thy God that pleadeth the
 cause of his people; Behold I have taken
 out of thy hand the cup of trembling,
 even the dregs of the cup of my fury;
 thou shalt no more drink it again,
 (which shews this is spoken of their
 last and greatest deliverance) But I
 will put it into the hands of them that
 afflicted thee; which have said to thy
 soul, Bow down, that we may go over:
 and thou hast laid thy body as the ground,
 and as the street to them that went over,
 Isa. 51. 22, 23. But as for those on
 the contrary, who have laid to heart

388 *Of the State of the Church, &c.*

the sad condition of this people, and
 mourned for them, and pray'd for
 them, and that on the day of
 their sorrow, they shall be called to
 rejoyce with them, and to share with
 them in their great consolation,
Isa. 66: 11, 12. Rejoyce for joy with
 her, all ye: that mourn for her: that
 ye may laugh, and be satisfied with the
 breasts of her consolation.

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